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ABSTRACT

Prompted from several directions, the Stone Foundation sponsored this exploratory workshop on community self-help and mutual aid efforts. The purposes identified for the conference were: (1) to enhance the functions of self-help groups by creating new opportunities for them to learn from others; (2) to find ways to share more widely what is known and needs to be known about self-help principles and organizations; (3) to help give greater public visibility to self-help efforts; (4) to foster more adequate research and evaluation of self-help groups; (5) to identify and help to develop successful training programs for group participants; and (6) to find ways to explore the implications of the self-help group movement in regard to institutional policies. These proceedings were transcribed from tape recordings and include all the presentations made at the sessions, followed by most of the questions and discussion. The report offers a very detailed examination of trends in self-help programs and should be useful to practitioners and the public-at-large. (Author/PC)

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EXPLORATIONS IN SELF-HELP AND MUTUAL AID

PROCEEDINGS OF THE SELF-HELP EXPLORATORY WORKSHOP HELD JUNE 9-12, 1974, CHICAGO, ILLINOIS UNDER THE AUSPICES OF THE W. CLEMENT & JESSIE V. STONE FOUNDATION

Edited by
Leonard D. Borman

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- THE W. CLEMENT & JESSIE V. STONE FOUNDATION
- THE SPENCER FOUNDATION
- W. CLEMENT STONE

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PREFACE

Little did any of us realize when this Workshop was planned, what a vital vein of community life had been tapped. Self-help groups, as we discovered, not only serve basic human needs acquired during the long course of mankind's development, but in themselves are merely one expression of an indigenous, natural support process. Other forms include family, friends, neighborhood, kinship and other structures of support. Even the usual names suggested for "the movement" seem inadequate, since mutual-aid or support is as crucial as self-help or self-reliance. Moreover, many groups are most effective as they engage in "catalytic" activities that have impact on the ever-widening circles of society.

In planning the Workshop, we had seen isolated studies and reports that indicated both the widespread proliferation of self-help, mutual-aid, and related groups, as well as their effectiveness. Alexander Bassin, in focusing on drug treatment groups patterned after Synanon and Daytop Village, discovered that these had sprouted across the country like "mushrooms after a rain." Donald Traunstein noted a prodigious development of self-help organizations and mutual benefit associations in Albany, New York, that seemed to follow a national trend that he characterized as "a vertiable explosion." Zachary Gussow and George Tracy in reviewing the World Health Organization disease categories, in the light of their survey of self-help, health organizations, found that literally from the top of one's head to his toes, including every organ of the body, there existed one or more self-help organizations. Moreover, the recent studiesof Nathan Hurvitz, Demitri Shimkin, and Donald Warren, from diverse data and vantage points, were revealing the basis for indigenous network effectiveness.

These, of course, were mostly recent findings on the development of new groups and the functions of existing ones. We had already learned through a cumulative literature, of the persistence of ethnic, religious, kinship, tribal, and other groups in American society. The melting pot was more myth than reality. Furthermore, the W. Clement and Jessie V. Stone Foundation had acquired considerable experience -- some successes and some failures -- in supporting indigenous, self-help activities that included inner-city and international youth groups, American Indian projects, former hospitalized psychiatric patients, former clergy, ex-offenders, child abusers, alternative schools, and a number of human potential programs.

Prompted from these several directions, the Foundation determined to convene an "Exploratory Workshop" that would pursue several of these trends in depth. As stated in the original announcement, some purposes were identified as follows:

1. To enhance the functioning of self-help groups that are at various stages of development, by creating new opportunities for them to learn from others.
2. To find ways to share more widely what is known and what needs to be known about self-help principles and organizations.
3. To help give greater visibility to self-help efforts before health professionals, educators, funding sources, and the public.
4. To foster more adequate research and evaluation of self-help groups, both for the purposes of improving their functioning as well as helping them to assess their results.

5. To identify, and help to develop, successful training programs for group participants, professionals, and non-professionals, that incorporate findings stemming from self-help group studies and activities.
6. To find ways to explore the implications of the self-help group movement in regard to public and private institutional policies.

Both the "Background Paper" as well as the "Advance Response from Participants" -- where the above purposes were identified -- are attached in the Appendix. Also included here are the Roster of participants, the Agenda, and the Task Group assignments.

The Proceedings were transcribed from tape recordings and include all of the presentations made at the plenary sessions followed by most of the questions and discussion. Steward Etsitty's opening Navajo prayer was not recorded, although he tells us what he said later in the Workshop. Nor were the discussion sessions following dinner transcribed. For the most part, the presentations follow the sequence in which they occurred, since reference was often made to what was said earlier, especially in the discussion. An effort was made to minimize editorial revisions and recapture the original, verbal dialogue -- in spite of the fact that few of us speak in complete sentences or paragraphs. Moreover, there is a great difference between what is meant to be heard and what is meant to be read. But I saw great beauty and wisdom in the Workshop kaleidoscope that ranged from exomologesis to mickey-mousism; from chi squares to the baptism of the Holy Spirit; from Freudian encouragement to Ku Klux Klan confrontation; from the power of money to the power of knowledge. And it may be that all of us need to enrich our limited perspectives from these and still other dimensions.

The Task Group Reports are also presented in full, and it will be evident that the Policy Group had more time for its presentation, with some discussion and elaboration, than the others. This was due in part to scheduling, but also as a deliberate effort to focus on some much neglected issues. It was also suggested -- and wisely so -- that all participants, especially those little heard from, should have a chance to share their reactions and concerns openly, at the close of the Workshop, with all the other members rather than privately or not at all. Thus, the concluding section of the Proceedings includes these comments, following the Task Group Reports.

A word on the selection of participants. We did not seek a random selection of all the many groups and participants possible. Essentially, we followed the guidelines, reported in the "Background Paper" to include representatives from the following:

> "Leaders or members of selected self-help groups; researchers and writers who are studying various aspects of the movement; trainers, both professional and papaprofessionals, involved in developing training programs and curricula for human service professionals and others; representatives of funding sources, both public and private, that have indicated an interest in some phase of self-help health programs; and those concerned with national policy issues in health and mental health fields."

We began with people and projects known to us, some that had been supported by the Foundation, and asked them to suggest others. Since the

Foundation had a major interest in mental health activities, groups from this field may have been predominant. Yet, the fuller spectrum of participants and presentations was much wider, as the Proceedings show. The interdependence of groups and the common issues they face was especially revealed following the presentation of Marjorie Guthrie. One might say, in a way, that our roster was developed by a process similar to that of identifying close and distant members of a large and extended family. Each of us had contacts and relations with some others, many of whom did not know, nor necessarily get along with, each other!

Whether we were all relatives or strangers, I sensed a growing awareness at the Workshop that the vitality of indigenous activities, expressed through self-help and mutual-aid groups, emerged from universal human tendencies. But often in contemporary "official" community life, these were overlooked, ignored, or denigrated. Indigenous networks and sources of support were often enfeebled by conventional institutional techniques of social problem-solving. The experiences and resources of people in their natural community settings need to be more fully recognized in programs of community improvement and enhanced cultural and social well-being.

Some recognized that the theory, principles, and practices represented by the groups at the Workshop -- enunciated by some of the professionals -- were indeed revolutionary. They implied -- some by example and others by confrontation -- a drastic revision of traditional institutional methods and objectives. Even much of professional practice had gone astray, developed blind spots, and failed to see critical principles at work in the naturally occuring processes that undergirded the self-help mutual-aid movement.

What are some of the principles? I suggest that the reader be directed to the presentations made at the Workshop, as well as the attached Bibliography. While the classification of groups varies, and some of their characteristics may change, these appear to be some general principles that are crucial for much of their successful functioning:

> Their membership consists of those who share a common condition, situation, heritage, symptom, or experience. They are largely self-governing and self-regulating, emphasizing peer solidarity rather than hierarchical governance. As such, they prefer controls eminating from consensus rather coercion -- including majority rule. They tend to disregard in their own organization the usual institutional distinctions between consumers, professionals, and boards of directors, combining and exchanging such functions among each other. They advocate self-reliance and require equally intense commitment and responsibility to other members, actual or potential. They often provide an identifiable code of precepts, beliefs, and practices, that include rules for conducting group meetings, entrance requirements for new members, and techniques for dealing with "backsliders." They minimize referrals to professionals or agencies since, in most cases, no appropriate help exists. Where it does, they tend to cooperate with professionals. They generally offer a face-to-face, or phone-to-phone fellowship network that is usually available and accessible without charge. Groups tend to be self-supporting, occur mostly outside the aegis

of institutions or agencies, and thrive largely on donations from members and friends rather than government or foundation grants or fees from the public.

Admittedly, these "principles" need to be more fully understood, and the conditions under which they operate more clearly specified for the variety of groups and networks. But as the Report of the Research Task Group indicates, learning that benefits science and education must be balanced with immediate or ultimate payoff to the self-help groups themselves. Moreover, members of the groups or networks should be included in all stages of the research-and-helping endeavor, from planning the project, carrying it out and interpreting the results. As some of the researchers indicated, this not only aids communities, but benefits science enormously.

This theme of greater co-equal participation and involvement between professionals and self-helpers is recommended throughout the other Task Group reports as well: mutual invitations to attend each other's open meetings; use of self-help group leaders in advising and training students; diminish exclusive professional domain in various service areas; dissemination of self-help group rosters and directories; disruption of mutually hostile stereotypes; inclusion of self-help group representatives on policy-making boards of established agencies; and greater availability of professional talent in mutual consultation with self-help groups.

It appeared that a general consensus emerged among both professionals and self-helpers that provides important directives for action. An overall summary might state it this way:

1. On-going ways should be found to facilitate and stimulate the conditions for indigenous support processes and their underlying principles to flourish;
2. Efforts should be initiated to continue to strengthen, support, and expand those groups and networks already developing;
3. Greater focus should be placed on long range consequences, continuity, and development, rather than crisis emergency issues or other concerns of the moment;
4. Concerted effort is needed not only to fully understand self-help and related indigenous principles, but to convert these into objectives for the fuller functioning of professionals, self-helpers, institutions, and communities alike.

At least one beginning step toward reaching these goals has been made following the June Workshop. With the encouragement and support of many -- too numerous to mention here -- I have received a developmental grant from the Spencer Foundation and the W. Clement and Jessie V. Stone Foundation to pursue the Workshop recommendations. To facilitate these efforts, I have also received an appointment as Research Associate at the Center for Urban Affairs at Northwestern University in Evanston, where there is considerable interest in natural indigenous activities, and an exceedingly able administrative and intellectual structure for finding new ways to link learning with helping. My post-workshop proposal entitled, "Prospectus: Center for Indigenous Development," which initiated these efforts, is also included in the Appendix.

In conclusion, much of the success of this Workshop was due to the competence and commitment provided by the Stone Foundation Task Force that included Mr. H. Rhea Gray, Dr. Lucy Hall, and Mr. Harry Woodward. Their personal support and encouragement has been most gratifying. My secretary at the Foundation, Mrs. Jessye Payne, was invaluable in helping to anticipate and resolve the many details of the Workshop that made everything seem effortless, and at the same time, fulfilling. The administrative staff of the Center for Urban Affairs, guided by Gaye Haverkos, deserves the utmost appreciation in helping to prepare this report.

Finally, I would hope that these Proceedings would be useful not only as a historical record, but as a stimulus for theoretical and practical endeavors on many fronts. Some of the participants, for example, might want to elaborate on their comments in subsequent reports. In itself, this may be one way to raise our level of understanding of self-help, human support principles, at the same time that constructive action and important dialogue might proceed in all communities where it is so direly needed.

Center for Urban Affairs
Northwestern University

Leonard D. Borman
February, 1975

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CHAPTER I

OPENING SESSION

Donna Stone:

In planning the Self-help Workshop, we realized that although we have been interested in the areas of motivating other people to help themselves, we were aware that all over the country, if not the world, there were other organizations with similar objectives. I was first introduced to the whole idea of self-help when Dr. Leonard Borman introduced me to Dr. Gerald Caplan of Harvard University and I heard him talk about such self-help groups as the Widow-to-Widow, his program with the clergy, and various health-serving organizations that play such a critical role in the lives of their members. The Stone Foundation has always tried to be motivational. One way we did that was through a series of matching fund grants.

We think the conference which we have assembled here represents a carefully selected group of about 60 from our list of over 250 self-help groups around the nation. This could be a very good beginning in focusing on what we feel is part of a national movement. While we may be few here in numbers, we represent far more than 60 people. For example, Alcoholics Anonymous represented here has over 500,000 members. Contact Teleministries received over 465,000 phone calls last year. I am sure that each of you could be multiplied ten thousand times.

It is my privilege to introduce the first of our two guests who probably holds a record by being in touch with the lives of 54,000,000 people each day. She is no doubt the most well-read columnist ever.

There is no question that she belongs with us tonight since she is trying, as we all are, to participate more fully not only in mending the many hurts of this world, but in preventing more serious pain. I would like to introduce my friend Eppie Lederer, who the world knows as the greatest self-helper who is not anonymous, and who is known as Ann Landers.

Ann Landers:

Thank you very much Donna for that generous introduction. You will be relieved to know that I am not going to give a speech. I merely came tonight because I wanted to see what was going on. I wanted to let Donna Stone know that I was in support of anything she was doing. I can tell you that this is one remarkable woman. She could be doing any number of things with her life, but she has chosen to be of service to others. I might also add that she has a sense of precedence that is quite remarkable. She was talking about helping the parents of battered children years before it became fashionable. She has been in this field for a long time. I have always been struck with the fact that she seems to have a sense of what is coming. I would like also to say that I think it is quite marvelous that Clement and Jessie Stone too, seem to have their feelers out for things that are useful, things that are important, things that are good, things that are helpful. I have run into Clement and Jessie at any number of meetings where I would look at them and say, "What are you doing here?" Clem would say modestly, "Well, I happen to be Chairman of the Board of Trustees." He is involved in so many things, in so many parts of the world. This is one remarkable family.

Now about you. I hear from people that cut through every strata of life. Every economic, every social, all educational levels. People who are truck drivers, brick layers, bank presidents, teenagers, prostitutes, ministers. Every imaginable type of human being doing every conceivable kind of work and everyone who writes has some problem. The work that you do is well known to me. We have in our files in our office a complete list of the service agencies for every one of the 810 cities that prints my column. We know where the AA chapters, where the Gamblers Anonymous chapters, Recovery, Inc. are located. We know about Synanon and about Parents Anonymous. We know about Recovery, Inc., particularly, since they do such a marvelous job. We are sending people to these agencies every single day. And I often talk about these marvelous groups in the column. I want to say that there is nothing so rewarding, nothing so tremendously fulfilling as helping people to help themselves. This is what you are doing. When I hear about the work that goes on at these meetings, and I do hear about them, and I have experienced some of these meetings myself, I know that nothing is so valuable as the emotional support that people can give each other. People who have been through it, sharing these experiences, looking across the room and saying, "If he can do it, I can do it." I think this is something that each of you deserves congratulations for. You are involved in soul-saving, life-saving work, and I know that many of you could be doing any number of other things. But you know how important this is. So I say to you, hang in there. Sometimes you will get discouraged. Sometimes it seems pretty tough. But you are doing wonderful work. And I say keep at it. Remember PMA, Positive Mental Attitude, and God bless you all.

Leonard Borman:

No one gives more advise to more troubled and confused people in this world than Ann Landers. I believe that I can speak for all the groups and programs represented here tonight, who stand ready to participate more fully, more completely, more effectively, in restoring persons to their many human communities, and preventing further alienation. Our next special guest tonight, W.Clement Stone, is a perfect complement to Ann Landers. For he begins where she leaves off by helping us all put good advise and good ideas into action. Essentially, this is one of the important themes of this Workshop. As you review our roster of distinguished participants and our agenda for the next few days, you may see this as a revolving crystal. Each day we will glean further insights, new revelations that will help us all understand more fully, more completely the basic underpinnings of the self-help movement. We will gain understanding into its history, into notions of self-reliance, of motivation, of mutual help, and the nature of human communities and support systems. I am reminded of a limerick we might adapt for this occasion that Kenneth Boulding wrote a few years ago. It goes like this:

It is the support system of man that self-help groups scan,
Our workshop net is as big as the sea,
Let the fish get away if they can.

The many observations and findings that we will hear from all of you as the next few days proceed include some of the world's most distinguished anthorities both from the world of science and the world of hard-knocks: an equally-important world of reality. Regardless of the source of your formulas, your principles, and your discoveries, these notions are completely useless unless they are put into action - unless they include a commitment and plan for carrying them out. I am reminded of a stanza from Gray's elegy:

> Many a gem of purest ray serene,
> The dark unfathomed caves of ocean bear;
> Many a gem is born to blush unseen
> And waste its sweetness on the desert air.

But not if that gem has had an encounter with our next speaker, not if that gem has had an opportunity to know and to listen to Mr. W. Clement Stone! And if you are ready, we are ready to present Mr. Stone.

W. Clement Stone:

This meeting reminds me of a saleslady that we had who became a great manager. She was from Oklahoma - Jane Olsen - who is an Indian. She is proud that she is an Indian and she lets the world know it. She was one of the greatest sales managers that Combined Insurance Company of America has ever had. During the war she entertained with Bob Hope overseas, and she tells the story about two meals that she had. One was at the palace and the day before she was to come to the banquet, they sent over a gown that was actually made of threads of pure gold. At the banquet she described this beautiful room with silver and gold and the wonderful dinner that the Chinese have the ability to prepare. Jane played a string instrument and could sing folk songs, that tugged at the heart strings.

This was an experience she has never forgotten. She was the only one out of the entire group that was invited to another affair. This time on the day that she was to go, they sent over a garment made out of sack cloth and a pair of sandals. Instead of an automobile to pick her up, they sent over a rickashaw which took her to a wooded area. She was left off at the path that went in to the woods through a clearing, and she was given a handful of rice. When she got into the clearing she saw these tables where everyone would place their rice. The rice was then cooked and there was enough for everybody. In a sense, each of you has come with your handful of rice, and I will try to give mine this evening.

This can be a very, very important conference. As a matter of fact, it can be a very important experience for both you and me. It can be an important experience in my life because it is conceivable that some of the works to which I am dedicated may reach hundreds, even thousands, whom I might not otherwise reach except through some of you. What are some of the works to which I am dedicated? How do they apply to some of you personally? How do they apply to the works to which you are dedicated? I suggest you keep an open mind until I am through because some of the concepts may or may not be foreign to you. First of all I am dedicated to sharing with others the concept of recognizing, relating, assimilating, and using principles. In our school system the individual is taught to memorize and he will get a high grade if he does memorize so that in an examination he can give information. Let me give an illustration.

In the realm of psychology, the professor might refer to Professor William James' statement: "The emotions are not always subject to reason but are always subject to action." If the student got the right answer he would get for that particular answer a high grade. But if the professor would say, "Give me an illustration." Then you would have an entirely different situation. I have offered many students of psychology $100 if they would do two things: Name a principle in a course, book, or lecture, and tell me truthfully how and when they applied that principle to help themselves or someone else. So far no takers. They went for a grade. We do not train individuals in the behavioral sciences to recognize principles and apply them. The other night there was a small group of us in Washington to try to raise funds for a wonderful small college, Salem College, West Virginia. Senator Jennings Randolph called the meeting together. A very fine person was brought in from Oklahoma who has devoted the years of his life since retirement in helping Oral Roberts. He listeded to the problems, and asked a question, which I will ask you. Does anyone here know how to eat an elephant? He said, "The way we did it at Oral Roberts University was to cut the elephant into small slices." They had to raise $8,000,000. They got many individuals to pay for such things as rain pipes, someone else to pay for this, that, and the other thing, and they eventually got their $8,000,000. The elephant theory contains principles that I can use in my business, or in helping others raise funds.

The concept of recognizing, relating, and assimilating principles applies to all. The entrepreneur the inventor, and all of you working in your many organizations, have to recognize successful principles of operation or of a great achievement and relate them to yourselves. Abraham Lincoln is reputed to have read less but to have thought more than anyone else in public life of his time. But he did develop the unique skill of being able to recognize, relate, assimilate, and apply principles. When reading the Bible, for example, he would read it as if the authors were his personal friends, were authoritative, and were writing to him and him alone. Moreover, he would pay the price, which most people won't pay for success. Most persons will not take the time to engage with regularity in study, thinking and planning time so as to see what the principle is and how it applies to them. We know by reading Lincoln's speeches where he got his style. We know exactly how he used the principles which he applied from the Bible. That is number one.

Number two - I am dedicated to helping others by sharing with them what I call the art of motivation with PMA or Positive Mental Attitude. A motive is the inner urge which determines choice or moves the individual to action. It can be an idea. The important thing is that in our educational system, even though the principles are known, we don't train the individual on how to use the power of the subconscious. I am referring to the passions, the emotions, the feelings, the instincts, the moods, the tendencies, and the development and elimination of habit. These are easy to teach, easy to know, and can be written in simple English language. That is my field as a writer. We were fortunate 200 years ago when Benjamin Franklin wrote his great autobiography. The principles applicable then are just as applicable today for those who recognize, relate, assimilate and use principles in their own lives. America has been so fortunate in having writers like Franklin and many others who focused on the art of motivation. In these writings, the authors never tell a person what to do, unless we tell them how to do it. We always tell them how to do it - we assume nothing.

Let's assume that you want to motivate a person to motivate himself to desirable action. Yet he procrastinates - puts things off. We know that the computer is designed from the brain and the nervous system, so all we do is use the same technique in reverse. We feed the human computer, namely the brain, the nervous system, and the subconscious mind. If any of you procrastinate and want to cure it, it is very simple. All you want to do is to use three words: "Do it now," and repeat them 50 or 100 times in the morning, 50 or 100 times at night for a week or ten days with enthusiasm. This imprints on the subconscious mind and then when it flashes from the subconscious to the conscious mind, get into action and develop the habit. It is simple. These principles are outlined in my books, SUCCESS THROUGH A POSITIVE MENTAL ATTITUDE, and THE SUCCESS SYSTEM THAT NEVER FAILS, which we are sharing with you. "Do it now" is a self-motivator which is a form of verbal suggestion. It is memorized as a self-command so that in time of need it flashes to the conscious mind where the individual can train himself to take action. Say you are dealing with youth, for example, as we are in Boys Clubs. You have empathy with the youngster, yet he lies and deceives. He may want to do the right thing, but he has a bad habit. You get him to memorize such self-suggestion or self-motivators, as: "Have the courage to tell the truth." That is an affirmation or a self-command. "Be truthful!" or "Do it now!"

In SUCCESS THROUGH A POSITIVE MENTAL ATTITUDE, I tell how I acquired a company with $1,600,000 in liquid assets by responding to three self-motivators that I deliberately learned and memorized so that I would have them in time of need. 1. "Success is achieved by those who try." 2. "Where there is nothing to lose by trying, a great deal to achieve by being successful, by all means try." 3. "Do it now." And I made the telephone call. In the book, you will read the story on how I acquired the company with the sellers own money, which is a nice way to acquire a company. In summary, I am advocating the use of self-suggestions, which are easy to teach and easy to learn, plus the power of suggestion as a parent, teacher, or leader, and the use of good suggestions vs. negative suggestions. Unless you are an expert, it is difficult to use a negative suggestion for positive ends, that gets results consistently. The art of motivation requires PMA, the Positive Mental Attitude, which is the right mental attitude. This is crystal clear in many areas for us in America because we have inherited the tenets of Judeo Christian faith. It is the golden rule. Obviously anyone that understands it and actually lives up to it certainly has experienced a Positive Mental Attitude.

But there is something more which is the "aim-high" concept. This book, co-authored by Napoleon Hill and myself, is built on the concept, "what the mind of man can conceive and believe, the mind of man can achieve." Whether it is sending three men into space, two landing on the moon and bringing all three back. Or whether is is saving a human life. Whether it is helping a helpless child. Or whether it might be in the realm of business or acquiring a fortune. It doesn't make any difference. This is the aim-high concept. Also are such self-help motivators as, "with adversity, there is a greater or equivalent benefit for those who have PMA, or Positive Mental Attitude." In our Company's case, or in my personal life are those that do have this philosophy. Regardless of what happens, they can turn that disadvantage into an advantage, because it may be a blessing in disguise. Let me give you a business example. In the latter part of 1968, CICA purchased Commerce and Industry, a casualty company. We were not in the casualty and fire business. Other companies were losing money and we thought we could make money. The risks were department stores - preferred risks. We bought the company at the right price which was their book value or about $6 per share. Our market value then was around $35 or $40, and it ran around $4,000,000 in market securities. We were so lucky, we lost a half million dollars in three months. We had a problem. The book says you have a problem, that is good. Then if you have any serious problems you might realize how lucky you are if you have PMA of course. To keep the story short, I called our group together and said, "This is terrific. Now let's find out what is so wonderful about it."

What did we do? We merged the company into the American Home which was owned by American International Group, for which we received

$4,000,000 - the same amount that we had given to the other shareholders in AIG shares. At the end of 1969, the market value was around $4,000,000. Last year the market value plus the cash we had received showed that we had a profit in the neighborhood of some $20,000,000 - from '69 to '73. I use that simply as a business illustration. I want to move on and get to how this effects you and how it effects others.

Next of all I am dedicated in sharing this type of literature. It is the type of literature that is very naive. It is written in the language of the people. Even teenagers can understand it. One such book that has had a great impact among youth as well as those who are incarcerated is I DARE YOU by William Danforth. It is one of the greatest books in this century on the art of motivation. In a single year, our Foundation, or Mrs. Stone and I, have distributed and given at no cost, better than 1,000,000 books and booklets in many parts of the world. Next of all, we are dedicated in helping those who wish, to acquire wealth. Anyone in this room could acquire great wealth in the next ten years - even on a small salary. There are books that tell you how. THE RICHEST MAN IN BABYLON, has never failed to help the person who employs that concept: namely, all you have to do is invest a dime out of every dollar earned with prudence as well as the interest. The author tells you what prudence is. Or read a book like THINK AND GROW RICH by Napoleon Hill, whom I managed from 1952 to '62. Money is good, and money is power. It is nature's law that all power but one, divine power, is both positive and negative. The poorest pauper can be the most evil of men or he can be a saint. The little difference that makes the big difference is whether the attitude is positive or negative. One illustration: right now while I am here, and Mrs. Stone is with us, we cannot be at Tigue at a Leprosarium that handles 137,000 patients a year; Or at an Indian village where there is an orphanage in one of the highest peaks of the Andes; Or to be in the laboratory with the greatest of all brain specialists, Dr. W. Gray Walter; Or to be with that black preacher in his church down in South Carolina. But Mrs. Stone and I are there through the funds we supplied. Without our help, unless someone else supplied funds, there would be no hospital handling these 137,000 patients; nor the Indian orphange; Nor would Dr. W. Gray Walter have his computers; Nor would this black preacher have his church. Money is good. Money is power. That is why we should strive for wealth for the purpose of the good it can do. And that is one of the reasons why we try to motivate others to strive for wealth.

Next of all we are dedicated to prevention of disease, especially mental illness which is the greatest of all diseases in the civilized world. So many emotional disturbances are so unnecessary. We don't train our children on how to neutralize or avoid the habits that bring about this unfortunate illness. Yet it is easy to teach and easy to learn, if you have the concept of this human computer, namely the brain and the nervous system. Next of all I am dedicated to seeing that in our public schools we once more teach character. In the State of Illinois, the code says that we are to teach character. No longer is that being done unless you have a teacher who loves her work and her children and she just does it because she wants to really help that child. Next of all because of our way of life it is imperative that in our school system at the very earliest age, we train our youths on how to become good parents. Then, it is imperative that they respect themselves as persons and respect the property and personal rights of others.

Can these things be done? They are being done. First of all, by virtue of the fact that what the mind of man can conceive and believe, the mind of man can achieve regardless how high you set your goals. I will share with you that which I have shared with others only in the last few years so that you will get the concept. I can picture now that eventful night in the breakfast room of our home where I sat up all night and read a book. It was thrilling, it was exciting. I spent the whole night reading. The book was THE MAGNIFICENT OBSESSION by Lloyd C. Douglas. I had learned early in life to recognize, relate, assimilate and use principles. The book, of course, is still a best seller. The movie was a great financial success. On the other hand the movie didn't show the principles. I wonder how many people got out of that book the many principles it contained. The chief principle was that when you do something good for others, without a thought of a return and without accepting a return, your reward becomes 10,000 fold. It is certainly true. It has been proved over and over again - if you do it for the sake of doing it. But the thing that I shall share with you, that I wouldn't have done then, is that I developed a magnificent obsession for me. That was to change this world and make it a better world for this and future generations. If you are convinced, as I am, that what the mind can conceive and believe, the mind of man can achieve, and if you will pay the price to engage in thinking time, study time, planning time to reach your goal regardless of how distant, or how improbable it may seem in the eyes of others, it can be realized - just as mine are. Because of these goals, my objectives are being realized.

We have broken the barrier in the school system. Today there are universities, colleges, high schools, elementary schools that are teaching the art of motivation with PMA. The power is within - but how do you use it? Certainly the great majority of people want to do the right thing. What do you do when you have that eternal conflict? How are you going to affect the powers of the subconscious mind unless you effect them through the conscious mind. In both books, I point out you are the product of heredity, environment, experience, your physical body, your conscious and subconscious mind, and something more: powers known and unknown. You can use, harmonize,or neutralize any or all of them. For you are a mind with a body. Therein you have the essence of the entire power. However, in my book, it is told in the language of the people, in a story method, and we try to keep you reading. We tell you in the beginning what we are going to tell you; we tell you at the end of each chapter what we have told you; we tell you later in the book what we have told you in a chapter and what we have told you in the whole book. We use also what I choose to refer to as a subliminal approach to motivate you if you are reading it from beginning to end. If you are using these fast reading techniques, you won't get out of the book what the author intends.

Because of our success in an experiment at the Robert R. McCormick Chicago Boys Clubs, the Boys Clubs of America are having us develop a course of instruction for the leaders as well as for the boys in every club throughout the nation. There are some 1,100 clubs and over 1,000,000 boys and probably a quarter of a million girls. Since these techniques are successful, the Boy Scouts of America are having us work out a similar program to reach the 2,000,000 adult leaders as well as the 5,000,000 boys now in the movement. Moreover, we have worked with all the religions: In Chicago with his Emminence Cardinal Cody, with nuns and priests, with the several religious organizations of the protestant faith and with Jewish Rabbis. One of the things that we have found is that we could reach through our prison system and rehabilitate to a degree that many feel is almost unbelievable. We have been able to reduce recidivism down to 15%, where from 49 to as high as 87 out of every 100 men returned back after their first trip. These men want out, they want to stay out, but they don't know how. They must learn, just as a young girl or boy, who leaves elementary school to enter the jungle of the high school; must learn to have guts enough to say no when tempted by peers to do the wrong thing. Can it be done? It is being done.

I mention this because the whole concept is to get others to help themselves by using their God-given gifts through the power of the subconscious mind and the use of the conscious. Through many of my enterprises, I try to make this a better world for this and future generations. I reach the multitudes through my publishing activities as well as through TV and video tape. We have three companies in this particular field. In an effort to reach further beyond the United States, I accepted the Chairmanship of the International Council on Education for Teaching which represents 50 nations. A conference is held each year in a different country, so as to reach the have-not nations as well as the developed nations. In the self-help literature you will find story after story of those who achieved success in every possible form of human experience. It is hard for some individuals, particularly the press, and particularly those of the opposing political faith, to believe that an individual to change the course of history for the better, would invest $5,000,000 or so to back a man for the presidency without expecting something in return. It is hard for them to believe, and they still don't believe it. But you can be assured, that in this concept of this goal of changing the course of history for the better, it was based solely on that particular concept.

I would like to share a personal story before closing. I will share with you how I solved my problems. Frankly, I wouldn't write a manuscript, or article, nor would I introduce a speaker, or accept an award, or appear on radio or TV, unless I endeavored to motivate my listening audience or my readers to desirable action. There are too many professionals that are making their livelihood at it. I don't go to any part of the world, Paris, downtown Chicago, New York, Washington, London, etc., but one on the average of six persons will stop me and want to tell me a story on how their lives were changed by their readings in the writings and the art of motivation with PMA. I would urge that those of you who haven't been exposed to this type of literature, first determine what your problems might be, go through the book, then come back and see if you can't solve your problems by virtue of one or more of the principles. Napoleon Hill for example, many years ago, had a very serious problem which he found very difficult to solve until he reread his own book.

The experience I will share with you is a personal one. In 1939, I had an insurance agency that operated throughout the United States. This company was a member of a group of companies that had some 40,000 representatives besides my own. My contract was with one of the companies within the group. I had exclusive rights on a line of accident policies. The other representatives were not allowed to sell my policies and I was not permitted to sell the other policies. Of course, I wasn't interested in theirs, and they probably were not interested in mine. I had over 1,000 representatives. One of my representatives in Texas went into a little town, and made many sales, including one to a doctor. After he made the sale the doctor called up the local agent of the company who worked out of Dallas and said, "I have just bought a policy with your company. You have been trying to sell me for 15 years. That young man came in here and in 15 minutes he sold me the policy." He laughed and laughed and then hung up. For some reason the general agent didn't like that. To make a long story short, Mrs. Stone and I and our family, were taking a holiday down at Surfside Florida where we had a duplex and I received a letter from the home office that ran something like this:

> Dear Mr. Stone:
>
> This is to notify you that at the end of this month your services will be terminated, as well as the services of all your representatives. Your license will be cancelled as well as those of your representatives. Neither you nor they will be able to sell or renew policies in this company. The president of this company is leaving on a trip and cannot be reached for two months.

Now, what do you do when everything goes wrong? What do you do when the walls cave in? That is the time to test your faith. I don't know what you would do, but here is how I solved my problems. First of all, I went into the bedroom, locked the door, knelt down and thanked God for my blessings: a healthy body, a healthy mind, a wonderful wife, three wonderful children, living in this great land of America, the land of opportunity. And then I prayed for guidance. I am a great believer that man's greatest power lies in the power of prayer. I prayed for guidance. I sat up and engaged in thinking time. I set some goals. 1. I wouldn't be fired. 2. I'd reach the president whether he was in Manilla, HongKong, or London, or other place by phone. 3. By 1956 I'd have the largest accident company in the United States. 4. As long as I am aiming high, I will aim for a minimum of $10,000,000 of tangible wealth.

Then I left the house because I didn't want the family to be worrying about the situation. I went to a pay telephone and since I had an objective, wasn't going to let anything stop me, I did reach the president. We made arrangements where we would meet in 90 days. I could continue provided I would get out of the State of Texas where they had their difficulties. This one salesman however stayed in Texas and it was through him, incidentally, that I was able to get my first operation of an insurance company by purchasing the management contract of what was an assessment company at that time. We did meet in 90 days and we arranged for me to continue because under my contract I owned the business, I could continue with the company and as policies expired resell into my own company or any other company. 56 came. We weren't the largest accident company in the world or in the US. For some reason the other companies didn't wait. But we did become the largest legal reserve stock company selling accident insurance only in the United States and in fact in the whole world, at that time. The $10,000,000 was of course more than reached and I am still licensed by the company.

What does this all mean to you? It doesn't mean a thing. Tonight you have wasted your time, unless you know how to recognize, assimilate, relate and use principles in your own life.

CHAPTER II

SMALL GROUPS MOVEMENT IN HISTORICAL PERSPECTIVE

Nathan Hurvitz: I have been given the honor of introducing O. Hobart Mowrer. I want to greet you by saying good morning colleagues and comrades, and you will find out why I address you this way as I go along. Last night as I glanced at the programs, I noticed that I was going to be the coordinator here this morning. This was my first awareness that I had this responsibility. I asked Len Borman what this entailed and he informed me that this meant introducing Dr. Mowrer and handling the discussion. I don't have the vita-type of information that one might present. But I don't know that that is important. I felt that the vita information and a personal anecdote would do the job. Then as far as the discussion was concerned, I would handle this as the situation developed. After our opening session last night, my wife and I participated in a discussion in which Dr. Mowrer also participated and we had some exciting exchange of thoughts. I got the feeling that everything was okay - I knew precisely what I would do. We went to bed and at 4:00 this morning, I woke up and found that things weren't running correctly. I didn't have a sense of closure about the assignment I was to perform here this morning. The introduction that I had planned lacked something.

1. It didn't take advantage of the opportunity afforded by this first session to tell us something about the importance of the work we are doing and the movement we are associated with.
2. It didn't tell us the significance of Dr. Mowrer in relation to the movement that we are concerned with here.

As I thought about this responsibility, I looked for a handle. What do you grab hold of? I thought of many ideas but they didn't seem suitable. After some tossing and turning, my wife finally woke up and said, "Why don't you get out of bed and work on whatever you want to work on." It came to me as they say in Recovery. How many of you are aware of Recovery, where we say "it came to me" - there was something that I had to do. I have to address the group here with all apologies to those who might be offended: Good Morning Revolutionaries. For we are comrades in the third revolution in mental health. Miss Landers was correct last night when she lauded us for our people-helping activities. We are doing much more than helping people. We are doing more than helping people to help themselves, because we are in the vanguard of an important social movement in America. We are challenging professionalism and elitism. We are challenging the theory and practice of traditional therapy; we are helping people to take charge of their own lives and their own institutions. We are too close in time and in our own participation to be aware of the historic significance of our activities.

Let me make several observations related to this. The first revolution in mental health as all of us know came with Pinel who struck off the chains of the mentally ill. This was a tremendous humanitarian advance. It facilitated the change activity simply on this basis. By striking off the chains we help people. It was in some way retrogressive by defining mental illness as an illness. Then Freud came with a second revolution in mental health. He secularized the metaphor of possession. He created a psychotherapeutic system from my point of view which is marked more by its beauty than by its utility. It lead to the development of related activities and of conflicts within the schools of psychotherapy. All were marked by a particular kind of therapist/client relationship. Much more can be said about this but I don't want to give Dr. Mowrer's speech. One thing we did learn was that traditional psychotherapy was not sufficiently effective in terms of helping people in a society that created the conditions that generated the problems of mental illness more rapidly than the professionals could help them. Out of the failure of traditional professional psychotherapy we had a proliferation of all kinds of professional therapies. Some are useful. Of course this is a value judgement. Let's say Rogers, Moreno, etc. Some are not useful and you supply those that you regard as useful so that we don't get into a hassle about this.

The failure in traditional therapy also brought about the movement with which we are identified, namely, the development of non-professional therapies. Initially in the early middle 30's, 34 to 35 AA with Bill and Dr. Bob; in 35-37, Recovery with Dr. Low. Now this is a mass movement. In some ways there is a kind of analogy to social and political change. Some of us are here as professionals who have given up our privileged class status to identify with the people and to help develop ways of helping that go beyond traditional therapy. We have joined with the people who are themselves developing their own psychotherapeutic activities. They might not define them as such but we know that they are such in the sense that they are helpful in achieving what they are after. The various sociologists, psychologists, psychiatrists, and so on are aware of the self-help movement but many of them have deprecated this movement.

One of the first to recognize the significance of this people's movement for self-help and to give it support is, of course, Dr. Mowrer. Mowrer has seen before, and better than some of the others of us certainly, the historical aspects of this issue and the contemporary aspects of it. He has given recognition to these groups. I want to mention in particular giving recognition to Shirley Burghard and the work that she has done in getting into the grass roots of what we are involved in. Who is Mowrer? I don't have the kind of vita materials as I said, but it is fitting that the therapeutic movement that he has developed is called Integrity Therapy. If there is one guy in the field that has Integrity, it is Mowrer. I think of Mowrer as a thinker-beyond. He is not held to developing his idea out of what is current fashion, but he jumps to a position that is beyond where we currently are. Those who are not afraid to follow will be with him and think through some of the ideas that he is working on. I have followed up ideas which I thought were great new ideas and as I get into the literature, what do I find? Mowrer was there first. This goes way back to when I was interested in eneuresis, when I was in service, and was thinking there must be a better way to treat bed wetting than we now have. Mowrer will talk with us about the small group movement in historical perspective. When he tells us about our history, we will have a clearer idea of where we are and where we have to go than we had previously. Mowrer is a gentle comrade in our third revolution. Dr. Mowrer.

O. Hobart Mowrer:

I have been invited to talk this morning, not about the future, but about the past. I welcome this opportunity. I think it helps us forsee the future. Someone has said, Santayana I think, that those who do not know history are doomed to repeat it. I was given a broad title, "The Small Groups Movement," and at the outset, I want to call your attention to something you are already familiar with. That is that the small groups movement has two prongs or two roots. The first of these is what might be called professional group psychotherapy. This is psychotherapy that is operated or controlled or directed by a therapist, a specialist of some kind. A member of such a group never expects or rarely expects ever to achieve any kind of leadership or helping role in this. This is not what we are primarily interested in here but I want to talk just a little about the history of professional group psychotherapy because it is a part of the small groups movement and there is going to be more or less an interaction between those people and us as time goes on. Many people have written histories of group psychotherapy. But a man by the name of Max Rosenblum has been especially scholarly and lucid in writing about this. Various people have dated the onset of contemporary group psychotherapy from different times, from different workers but in the page that I have before me from one of his writings, he says the following:

> "Most observers today credit Joseph Hershey Pratt, an internist who practices in Boston as being the founder of contemporary group psychotherapy. Pratt originated the technique in 1905. His technique was empirical. Pratt was treating tubercular patients who were discouraged and disheartened. For tuberculosis was at that time both a social and physcial disease."

It was also apparently something of a disgrace because I can remember as a small boy hearing my mother whisper to somebody else that so and so has TB.

> "Pratt put these patients into class type settings of no more than 25 each. Each patient kept a detailed record of his physical condition. The groups of patients met every week and Pratt lectured to them inspiring them to attempt sound practices of physical hygiene. As Pratt lectured to them and attempted to alleviate their discouragement and pessimism, they found that they were not alone in their suffering. A spirit of camaraderie developed, that overcame ethnic, racial and religious differences. Pratt himself had a background in medicine, religion, and psychiatry. At one point, he was actively supported in his efforts by a religious group. Later he was criticized for having this support. The organized medical community resented what they felt to be the infringement of clergymen in the area of medical counseling. Pratt did not see clearly what he was doing. He was pragmatic."

It is worth mentioning that group psychotherapy evolved in Boston, the heartland of American democracy. Insofar as it continued John Locke's concept of a compact among individuals to carry out a greater enterprise, then it goes ahead and says:

> "that by 1913 Pratt had become somewhat more sophisticated, lectured to a few psychiatrists but they were not by and large interested and he never developed much of a movement. From 1905 to 1945, there were other sporadic attempts to develop group therapy under professional leadership."

But you will notice that even in Pratt's attempt there was some sense of mutual help, mutual support, mutual interaction.

> "Then in 1944 and 45, toward the end of WW II, there were many more psychiatric casualties than we had professional personnel to deal with. And finally as an expedient, we resorted to letting psychiatrists, psychologists, or social workers, meet with several patients, feeling that this would not be very effective, but it was the best we could do. To our great surprise we found that these groups seemed to do better than patients working in individual therapy. Group psychotherapy in that sense was therefore not developed but discovered accidentally. Since then it has burst. The literature on professional group psychotherapy is enormous today."

I think we need to remain in contact with that field, with the leaders in that field, but we are over on this other path and I want to speak mainly about that. There is no, to the best of my knowledge, history of the self-help or mutual help movement. Incidentally, we don't have any good terms for this. I noticed in something I was reading by Nate Hurvitz last night that he referred to psychotherapy without psychotherapists. That gets the idea, but it is long. We need something much more concise. Maybe somebody will find a word, a single word that will encompass what we are interested in here. In graduate school, I had no training in clinical psychology but about that time I became interested in psychoanalysis. This was quite new, creating a lot of excitement, new hope and a kind of revolution. And for some 15 years, I was actively identified in several ways with the psychoanalytic movement. But in 1944 I went to Washington with my family to engage in war-related work there. Two things came into juxta-position. One was my disenchantment by this point with psychoanalysis, and the other was that I came to know in connection with my work, several people who were under the influence and inspiration of

Harry Stack Sullivan. I learned that Sullivan was head of something called the Washington School of Psychiatry where not just medical students could go, but school teachers, clergymen, social workers, psychologists and so on. I signed up with the second semester that year for more than two or three meetings and I heard something that was revolutionary.

Because of my interest in psychoanalysis I had been thinking in psychodynamic terms, about complexes, mental complexes, psychodynamisms - things that were in our head. Sullivan would say as I heard him, that the trouble is in interpersonal space, in the kinds of relations - the way we relate interpersonally. Of course, Sullivan is today recognized as the pioneer of social psychiatry, in this country. This was the first time, I was 38 years old, that I can honestly say I never looked at myself as a person, and examined my relationship with other people. When I began to do that I could see that many things were left to be desired, in terms of authenticity particularly. I decided to perform an experiment. I decided to authenticate myself with the most important person in my life who was my wife. We had been married some 15 years, had two very nice little girls and we had a normally good marriage. But she didn't really know me. There were many things that I had talked about on the psychoanalytic couch that she didn't know about. The same was true of other people, of significance then. One afternoon I explained to her what I would like to do, she consented to this. And I became her husband not only in the flesh but in the spirit. I became united with her spiritually. She wasn't fully prepared for this - it was a little bit of a shock to her. She soon assimilated it and it was a great boon to both of us in the long run. At that time, it was a very heretical thing to do. Now it sounds like old hat. We even have books, like Letter and Jackson's book THE MIRAGES OF MARRIAGE in which this kind of communication between husband and wife is advocated.

Well, at any rate the war came to a close in 1945, I went back to my post at an Eastern University but I was a changed person. Before this if somebody had consulted me about any kind of personal problem, I quickly referred them to the counselling center or the psychological clinic down on Clinton Street. I am just an experimental psychologist. Now I said come in and sit a spell. They talked mainly about their symptoms. I was so naive, I knew only one question to ask at this time and that was "Are you concealing anything from significant others in your life that you are afraid to have known? Are you carrying a burden of painful guilt of any sort?" Very often they would say yes. It might have something to do with dishonesty on income tax, or in business or cheating in college or what have you. But let's take an instance of infidelity. Let us suppose that this is a woman and she tells me that she has been unfaithful to her husband and after we talk about this for a while I ask her if she would ever consider telling her husband about this and discussing it with him. I can see many womens' hands going up in the air and saying "Oh that would be impossible. The last therapist I saw told me whatever I did, I should never tell my husband about this. It might hurt him terribly." I would ask how that policy had worked out. I would assume not very well because otherwise she wouldn't be here. "Will you consider it - not something you will go home and do immediately, but in our future meetings let us think

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about this, and consider ways in which you might approach this with your husband in a constructive way." I saw many changes of a "therapeutic nature." Some people, on the other hand, when I asked them if they were lying, cheating or stealing would say no, nothing of that sort. Sometimes I would go on to say that that is too bad because if you were being deceitful or crooked in some way, I might be able to help. But if you are as honest and responsible as you say you are, I have no understanding of what your difficulty is and I am sorry to say, I can't help. In a few years, I moved to the University of Illinois, and continued to see people on an individual basis. One day I had talked to a woman for some time and she had florid symptoms but nothing was in her life that was in disaray. Without premeditation at all I said to her, "You know I've had some emotional difficulties and let me tell you how it was with me." I started talking and I talked a little while, and she didn't even let me finish my story and she said, "I get the idea. There is something." This was a kind of mirror. It seems to me that in the healing professions they have evolved a pedagogical paradise. The teacher never did what it was he expected the pupil to learn to do. In the kinds of groups we are connected with, the sharing groups, we model, we share. It makes it easier for the other person to communicate and trust.

This enormously reduced the time that I spent with individual persons (I don't want to use the word patients). The next step, one day I was seeing a young man and it occurred to me that the type of difficulties her was experiencing, the difficulties of living, as Sullivan call them, were rather similar to those of another young man I was seeing. And without premeditation I asked how he would feel about meeting with a third person the next time we met, who has some similar problems. He said, "Okay, fine." The three of us met. And a very interesting thing happened. Neither of them paid much attention to me. They had told me their story and they talked mainly to each other in a more relaxed, and coherent fashion than they had originally talked to me because they had been over this before. They had a little confidence about it. They became deeply acquainted. That was the beginning of what I then called group therapy and we expanded this one group into more groups. This was all very pragmatic, very accidental. I deserve very little credit for having thought any of this out. I lacked a rationale for what was going on. I had tried the psychoanalytic frame of reference, and found it unsatisfactory. I began to cast around and I began noticing that some of the things that were being said, some of the problems that were being discussed in our groups reminded me of things that I had heard read from the New Testament and the Old Testament when I was a youngster in our family church, which I left as soon as I got to college. I became a scientist when I went to college. I left all this behind. One other thing, at about this same time I was reading the novels of Lloyd Douglas who was a congregational minister before he became a novelist and he became essentially a humanist. At one place he refers to the Bible as a magnificent handbook on human relations.

So both of these experiences predisposed me to this thought, "Maybe in my callow youth I wasn't able to appreciate the wisdom of the Old Testament and the New Testament so maybe I should go back to the church, be reaffiliated myself, and see what I can find out. Is this what

Christianity is about? Am I somehow involved in a religious operation? Much later I was to learn that we were indeed involved in a religious operation, because religion comes from a Latin word that means reconnection. Religion has nothing to do as such with theism or any type of metaphysics. There are important world religions that are not theism. I think that all of us here are in this sense involved in religion. In reunion, reconciliation, getting people back into community. Helping people overcome their alienation. But that was an insight that came very much later and I didn't see this at first. So I talked to my wife and my children about this. Yes, they would be very glad to affiliate with the campus Presbyterian Church. The minister lived just about a block in back of us and our sons played together - we admired the Hines very much. It was a very popular church with the students and so we joined the Presbyterian church. We had some very pleasant years there. They were awfully very nice people. Somebody said that that was the trouble with church people, they are so nice, they never get beyond being nice. I was on the Board of Deacons for 6 year and then I became an Elder or a member of the Sessions. We were charged with the spiritual oversight of this church. It occurred to me that here was my opportunity to maybe bring some sense of, some glimmer of how church renewal could be brought about. Because there was much interest in the future of the church. The minister was interested. But I remember spending a Sunday afternoon, supper and a Sunday evening when we played an AA tape recording and I don't remember what else we did. But we never got a single one of those ruling elders to express any interest whatever in this.

Eventually I became discouraged, and to use a quaint old Scotch expression, I demitted as an elder. Also I resigned from the church not out of any rancor, but because I had discovered that no one was at home in the contemporary church - remember this was 20 years ago. They were all over where I had just come from getting psychoanalytically treated or counselled by Rogerians. The indigenous church was gone as far as I could see. This puzzled me a great deal for what had happened. This was not the church I had known as a youth whatever its faults might have been. It at least had vitality. So I begin to read in the field of the pastoral counseling movement I learned about that remarkable man named Anton Boisen and his book THE EXPLORATION OF THE INNER WORLD. I came to know Boisen and he showed me the manuscript of his autobiography, OUT OF THE DEPTHS. I learned that the organization that he had started, the pastoral counseling movement, had beached him for Freud and for Rogers. This I couldn't understand. I asked what is this thing called Protestantism all about? I went back and tried to learn a little about Luther. I never could really get into their writing. They seemed to me not to be modern men - they seemed to be medieval men. That is all I am going to say about them except to tell you a Calvin joke. I once heard a Calvin Scholar say that if Calvin had been older than Luther there would never been a Protestant reformation because Calvin would have been Pope and Luther would have never had a chance.

Again I failed to find moorings and I would begin sort of desultory reading. It was at this time that the Dead Sea Scrolls were being translated and published and I heard about that remarkable Jewish Sect the Essenes, that had their headquarters at Wadi Qumran on the Northeast shores of the Dead Sea. I found this fascinating in its own right. I wonder if I could just throw in a couple of historical things here. One is that John the Baptist if he was not an Essene, he was certainly in contact with the Essenes. For he baptised in the Jordan River just three miles from Wadi Qumran. In the New Testament when they talk about Christ going into the desert, this was apparently a way of referring to this Essene community. A unitarian minister whose name is Davies has written a book called THE LOST YEARS OF JESUS. You know there is nothing about Jesus in the New Testament between the ages of 12 from the Temple scene until he began his ministry at the age of 30. Where was he? He was over at the "Essene Divinity School" studying divinity, as we would say today. How did John the Baptist know that one greater than himself was coming? Because he knew this man Jesus of Nazareth in the Essene community. I found some fascinating things by reading about the Essenes.

Then I began to get on the trail of something I had never heard a word about in Church and that was the early church - The Apostolic Church, The Primitive Church. Much less had I heard anything about the Essenes. There are probably good reasons why both Christians and Jews have wanted to forget about the Essenes. They were kind of a link between the two. The Jews didn't want to have anything to do with this heresy Christianity. And Christianity didn't want anything to impune the notion of the new dispensation, to show any continuity with what had gone before. So the Jews and the Christians had blotted out the Essenes. We also lost track of the early Christians. I want to get into a few pages of manuscript that I think will serve better than extemporaneous comment. This section is entitled the Feeling of Confession, and the Loss of Community. This is a bit of church history that is just gradually percolating around a little bit.

In the Old Testament there are many references to persons who had done deviant things, felt painfully guilty, publicly admitted their deviance made restitution, felt relieved and were restored to the Community.

The book of LEVITICUS is essentially a Jewish manual on how to deal with guilt and penance. In earlier so-called Christianity there was a renewed emphasis upon this means of "salvation." When John the Baptist preached on the banks of the Jordan River he called upon his listeners to lighten their hearts by publicly revealing things that they had been hiding and then be baptized as a way of solemnizing the occasion.

Although little is said about it in the New Testament we know from other sources, that early Christianity was essentially a small groups movement with extraordinary appeal and power. Since there were no churches or cathedrals in those times, at least the Christians didn't have any, much less a paid clergy, Christians met in homes which put a limit on the size of these gatherings. Here there was first of all the practice of something known in Greek, as Exomologesis. The practice denoted by this term involved complete openness about ones life past and present to be followed by important personal changes with the support and encouragement of other members of the congregation, which was a little group. Out of this kind of group experience came a deep sense of fellowship for which the Greek term Koinonia a term like the Exomologesis is today relatively not well known.

In other words there were three things that went on in these early house churches. There was Exomologesis. You became in Sid Jourard's terms a transparent person. You told who you were without reservation. And then you accepted suggestions, thought of things yourself, as to how you could make amends. When you see somebody undergo a transformation of this sort your heart, your love goes out to him. This was the development of Koinonia. Seculars often said, "Look at those Christians. How they love one another." Many of us have been fortunate to see this type of love develop in small groups today. Since the practice of mutual honesty, the amendment of life, growing involvement with, and the concern of others brought joy and freedom where there had been guilt and suffering it is not surprising that this type of religion spread rapidly and widely. Soon it came to the attention of the Roman Emperors who tried to exterminate it but were unsuccessful in these attempts. In 325 AD a remarkable and fateful thing happened. Constantine the Great, then in the 19th year of his rule, was much troubled. Rome was economically and politically still mighty and ruled most of the civilized world. But faith in the old Roman Gods had largely disappeared and there was no new belief system to provide meaning and purpose to life. Constantine was astute enough to know that in the words of the ancient Hebrew prophets, where there is no vision a people perish. He realized that Christians had a vision and decided that instead of trying to combat and discourage it, he should perhaps encourage and propagate it for the benefit of the whole Roman Empire. Accordingly, Constantine called together a group of Christian leaders in the City of Nicea and there made the remarkable proposal. He said that if they would reconcile their minor differences and schisms among themselves, and give him a statement of their Creed, on which they all agreed, he would not only stop persecuting them but would make their Creed, their beliefs, and practices, the basis of a Roman Catholic, that is to say Universal, Church. After long and terrifying persecution by the Romans this proposal seemed almost too good to be true.

The Christians assembled at this conference, drafted and gave to Constantine what is known as the Nicean Creed. A difficulty was soon encountered in implementing the agreement Constantine had made with the Christians. There was a lot of resistance on the part of the citizens of the Roman Empire to accepting the rigors of pre-Nicean Christianity. You had to be hurt, you had to be suffering in some way to submit yourself to the rigors of primitive Christianity. In order for this religion to serve the ends Constantine had in mind at the council of Nicea, what the Christians gave him in the way of a Creed had to be something that would be for us with some but not with too much pressure generally acceptable. The "people of the way" as the early Christians were called accepted this way not because it was easy or convenient, but because they had seen it release others from psychological and moral distress which they themselves were experiencing. They were willing to make the necessary sacrifices if they could achieve the same relief. Not everyone living under the sovereignty of Constantine was uncomfortable enough to engage in Exomologesis, radically change his life and practice the type of concern for others denoted by the term Koinonia.

What was to be done? Constantine wanted the plan evolved in Nicea, to work; the Christians wanted it to work. But the obstacles to its working in the sense of being universally accepted were formidable. Something had to give and what gave was post-Nicean Christianity. Now, I am going to go to a diagram to try to summarize what followed and to connect this with our situation today. I want to put these two lines down here to indicate that the early Church was open. People knew each other. I don't call myself a Christian, so I am not propagandizing for Christianity. This kind of situation existed also in many primitive tribes. If you read a book like Paul Ravin's the HISTORY OF RELIGION, you will find healing ceremonies involving confession. Although the confession might be directed toward the wind deities or whatever supernatural agency may have been offended, there were always other people present. Friends and relatives who were often referred to as listeners. So the confession was open. People in these primitive societies knew each other in considerable depth. John T. McNeill has written a book called A HISTORY OF THE CURE OF SOULS and he shown that open confession was practiced in many other world religions. But in 325 AD, as I said, the Council of Nicea occurred and this was the beginning of the end for the vitality of the early Church and its power to heal and reconcile.

Little by little churchmen began to say to Christians, "Well, maybe you don't have to tell about yourself to a group. Maybe if you just come and talk to us privately, that will suffice." This appealed to more and more people and became gradually more and more accepted. It was reluctantly abandoned and wasn't totally abandoned until roughly 1200 AD. Over a period of many centuries, it was abandoned. This was known as the sealing of the confession. You confess to one other person who was going to keep your secret as carefully as you have kept it. In effect, you haven't changed your social status at all. Other people didn't know any more about you, and your relation to them was not changed. The Church stagnated during this period. The Church had a monopoly on religion and we know that when there is a monopoly we often get price fixing. The Church began to sell indulgences and various other practices developed of a questionable nature. I needn't remind you of Luther's outrage when a papal agent came to Whittenberg selling indulgences. It infuriated Luther so much that he went and tacked up his 95 thesis on the front door of the church and this triggered the Protestant reformation. The Catholic church at first tried to put this down, tried to suppress it. Luther's friend spirited him off to a castle, put him in a dungeon and there he translated the first copy of the New Testament into German. That is how he weathered the storm. Eventually it was apparent that there was so much resistance to the established church that the Protestants got their creed.

So we have the Christian Church splitting, into the established church, and the new church started off in this direction. That is the tradition in which I was brought up. Luther himself was not against confession. He thought it was all right but not necessary. He believed in the priesthood of all beliefs but we soon moved towards a professional clergy. I grew up in a church where we were repeatedly told, unlike those foolish Catholics, we Protestants don't confess our sins to another man, we take our sins to God in silent prayer. I don't know how much we Protestants have prayed but we've certainly been silent, unlike the primitive Christians. And in that silence we have sickened. This occurred in 1513 AD, the time of the reformation. We've come on up here to the 20th century and now what is happening is that we are now breaking the seal on confession. We are opening this thing up again and this is being done oddly enough in many instances under secular auspices. It is being done to some extent within the Church, but it is being done also outside the Church because people cannot live alone in isolation. They must find some way of getting back into community after they have become astray.

Just as an aside, one of our difficulties of today is that our traditional institutions of home, church, school and neighborhood are so deteriorated that many people don't have any community to return to. One of the great things about AA, for example, is that it has not only developed a recovery program but it has developed a fellowship of men and women, as they say, which means a new community - a community that these people can affiliate themselves with. I think we are in the process of not only breaking the seal on confession but we are also in the process of establishing new groups, new communities with which we can affiliate, new support systems, if you will. That is a part of what is going on today.

I want to fill in a few rather interesting historical things that I have skipped here. I want to mention that in 1056, I am not sure of the date, the eastern branch of the established church broke with the Roman branch. You had the Greek Orthodox Church and the Russian Orthodox Church developing and open confession was never abandoned in those churches, and has not been abandoned still. I want to tell you just one little personal incident. Some years ago I attended a conference in Geneva, Switzerland, where there was a Russian Orthodox Bishop living in exile in London. He and I were loners at this conference - clergymen, psychiatrists, and psychologists - and I was talking about the importance of openness and the abandonment of sealed confession and so forth. He got around and said to me, "Young man, I'd like to give you a little support." Then he told me about this. He said, "When I was a young priest and in a very poor rural church, I was hearing confessions one day and a man came in and admitted to me an astonishingly horrendous act that he committed." And then he said, "Do you know Father the strange thing about this is that I don't feel any remorse. I don't feel guilty. I know I was terribly wrong, but I don't feel bad about it." The priest said, "My son, you see those six or seven people sitting in chairs out there waiting to come to say confession. Go out and tell them what you have just told me." The man did so, and he wept.

I am sure of the validity of this story and of the principle. Powerful life-changing experiences do not come readily, nor under a veil of secrecy. We have to get with others - become transparent - not to the whole world but to a group of significant others so that we are no longer boxed up with this secret and our guilt. When we do this we often weep with pent-up remorse and also relief. This is something that I know a lot of organizations in this room are bringing to people today. Now I want to mention something else. If it is clear today in retrospect, what really should have happened 400 years ago? Why didn't somebody have the strength then and recapture the power that the primitive church had? The answer is that a good many people did see that that was what was needed. In 1523 a Geneva citizen by the name of Conrad Grebel started what he called the Anabaptist movement. These people wanted to go back to the primitive church. They wanted to meet in small groups. They wanted to practice Exomologesis. They wanted to do away with infant baptism, and have total emergence along with a number of other changes that they wanted to introduce. This became known as the left wing of the Protestant reformation. The Protestant right wing didn't like this at all. It was regarded as a heresy.

I was speaking at a Jesuit school once when after my lecture one of the fathers said to me, "We and the Protestants didn't agree on much at that time, but one of the things that we did agree on was that we hated the Anabaptists and we got in on the act too. One of the things that has rarely been told, in either Catholic pulpits or Protestant pulpits are the attrocities that were committed at the time of the reformation with respect to the Anabaptists. We hear a lot about the Spanish inquisition, but we don't hear anything about the Baptist inquisition. I could give you references from 2 or 3 books that tell what happened then. First they just began to warn these Baptists that they were treading on dangerous ground. They began to take these people out in boats in Lake Geneva with rocks tied to their feet. They said to them, "So, you want to be totally immersed. Very good." So overboard they went. Lands were confiscated. At this point some of them did recant, but in large numbers they fled into Russia. There was a large part of Russia that was undeveloped and a Czar who wanted this area developed and the Baptists fled into that area in large numbers. Some generations later, the Czar decided that he wanted this land for Russia so the Anabaptists had to get out. What happened to them? They came to this country, Canada, South America. They are present among us as those curious folk known as the Amish, the Hutterites, Mennonites, the Brethren, the Moravians, etc. These people have preserved a sense of community that I fear neither we Protestants nor Catholics have preserved. In our work I think we ought to keep these odd people in mind. For example, there is one group known as the Hutterites that were established in 1528 and they have been going ever since. They have the most remarkable commune you can imagine in Wyoming, Dakotas, Montana, Saskatchewan, Manitoba, and up in that general area. I just want to pay tribute to these people. And right here in the City of Chicago, in Evanston there is an organization known as Reba Place Fellowship. That is based on Anabaptist tradition. Their location is 727 Reba Place, if any of you would like to contact them.

How did this breaking of the seal of confession finally start? How did it come about? Around the turn of the century, a man by the name of Frank Buchman was ordained as a Lutheran Minister. He didn't want to go into ministry and he established a boys' club and mission in Philadelphia. He was soon in trouble with his trustees because he wanted to feed the hungry and the trustees wanted to balance the budget. They had a fight and in a huff, Frank Buchman took off for England, sick in body and soul. Finally, in England meditating on this, he decided that whatever the trustees had done, he had reacted badly. He couldn't change the trustees, but he could change himself. He wrote a letter of apology to each of these trustees with an enormous sense of relief. He was living with an English family at this time. At tea that afternoon, he told the family about this. It resulted in a conversion of one of the sons of the family. Buchman had a little contact with Billy Sunday and mass evangelism and he didn't like it. But this gave him a conception of personal evangelism. He came back to this country and began to meet with people, share with people, and what developed first was something that he called a First Century Christian Fellowship where they reestablished these principles. How Buchman knew about these - the early Church - is not quite certain, but for our purposes it doesn't matter. This later became know as the Oxford Group. A little later, Moral Rearmament. They got involved in politics and got into trouble. It did two very important things before this happened. It had contact with a New York, former Wall Street operator by the name of Bill Wilson and a man in Akron by the name of Dr. Bob: the founders of AA. Both of these men were groupers. They had drawn upon these roots and resources that I have been talking about. If there were time, and I wouldn't be infringing upon what other people may be saying, I'd like to tell you about how Bill and Bob met, how they drew up the 12 steps, how they had achieved sobriety, and why they had drafted the 12 traditions, etc. Somebody else can do that to a better advantage. But then there was a man by the name of Charles Deterich who was a hopeless alcoholic. Finally, his second wife threw him out and he didn't know what else to do so he headed for the first AA meeting. Charles Deterich eventually got thrown out of AA. He was one of the few men who had the distinction of being thrown out of AA. He couldn't keep his mouth shut. He wanted to monopolize all the time and they finally asked him to stop coming to meetings. Then he had to keep talking so he began to take into this cheap apartment he lived in, hopeless drunks and drug addicts. Then people began moving into the area around his apartment so that they could go and hear him talk. And they established a club - a club for dead-enders: people who were not going to live for very long and saw no prospect. But out of this developed a sense of community that permitted drug addicts to go without heroin. Deterich said at that point, "I knew I had a new profession, a new vocation." That was the beginning of Synanon. We know how AA beginning in 1935, and Synanon in 1958 have inspired many other organizations. This had to be hurried and sketchy but to me this background gives meaning to what's going on now. I think we are involved in a terribly important historical event. Indeed as Nate Hurvitz said, a kind of revolution. Thank you.

Hurvitz:

Thank you Dr. Mowrer. I think Lenin said, it is more interesting to live in a revolution than it is to write about it. Dr. Mowrer is both living and writing about the revolution in which we are involved and although I don't equate the two kinds of revolutions, there are certain kinds of similiarities. Questions?

Q: In your talk, Dr. Mowrer, you mentioned the change of social status. That at public confession people change their status with one another. Could you say a bit more about that?

Mowrer:

Well, in AA for example you change your reference group. You move from a group of friends who are interested in getting drunk to a group of friends who are interested in getting sober. You begin by admitting that you are an alchoholic, that you can't take it any longer. Then you move out of the bar and begin to go to AA meetings.

Q: May I suggest another thing that AA does? They move from a social status to all on the same status with a common denominator. It doesn't make any difference whether he is a ditchdigger, or what.

Mowrer:

We're all just one drink away, from being an alcoholic.

Q: Have you done any work on the Black church, Dr. Mowrer? Many of the things that you describe about the Anabaptists, and some features of mutuality which you have described are very alive and active on a very large scale in the Black church, which in many ways is profoundly different from white Protestantism.

Mowrer:

That I didn't know. But I do know that some years ago something called the confessional movement spread across Africa. One of their expressions was "walking in the light," namely being open, transparent, etc.

Q: Do you find any relationship between the recovery process and the higher power - God.

Mowrer:

In the particular organization I am connected with, Integrity Groups, we are theologically neutral. We don't discuss theology. People can say anything they want to of a theological nature, but usually there isn't much interest in that. Because we want to be open to people of all persuasions as far as theology is concerned. We do believe in a higher power in the sense that we need other people. We can't hack it alone. That is why we have the slogan, "You alone can do it, but you can't do it alone." That is where our higher power comes in. We need help.

Q: No other higher power except the groups?

Mowrer:

An individual may have any conception he wants of a higher power. We don't dispute this. But it isn't a part of our credo.

Q: As a sharer of your views on the history of the church, I wonder if you see any similarity between the Protestant professional movement's alliance with the Catholic faith to destroy the Anabaptists and the current pseudo-para-professionals, professional ex-drug addicts and professional ex-convicts, who are coopted and share the government funding views as they now swing into reaction to reestablish professional standards? Do you see anything of a similar nature happening within this movement?

Mowrer:

That is a very shocking thought to me. I would hope it wasn't true. There may be some element of validity.

Hurvitz:

Do you mean this actually in terms of religious identification, or what?

Maher:

As a metaphor for the kind of situation of our groups which we have witnessed. The smartest kids in the ghettos, jails hire in para-professional roles; the excess work force in the universities cajoled into humanistic practices that provide very few results. On the West coast we find them beginning to swing and think of themselves as professionals - even though they call themselves para-professionals, and call themselves "the people." The parallel you discussed with the alliance of the followers of Calvin and the Catholics struck me as similar . . .

Mowrer:

But there is another consideration there, and that is that I am not sure that if government funds begin to funnel into some of our organizations, it wouldn't be the kiss of death.

Hurvitz:

The point that you are making is that if they are coopted into the system that they initially started to fight . . . this is a problem to be faced.

Maher:

The point of views expressed by our organization, Delancey Street, and our affiliate organizations, prisons, unions and others are that the most decided resistance with our kinds of notions . . . are coming back from the secure professionals, who have been intimidated into silence by our rhetoric. The new professional class is using revolutionary rhetoric and attempting to establish new professional standards and coopting to the forms of the old. We call them the Whitaker Chambers of the convict world.

Q: In the medical profession there is an emerging sub-profession called assistant doctors. Do you see this type of development in the mental health field where you have assistant psychologists or psychiatrists?

Mowrer:

I don't know what the wise thing for the professionals of good will to do with respect to groups such as are represented here. I think it was Dr. Hurvitz who also raised this question and I have also felt for a long time that the most useful thing that the professionals can do at this point, especially in the community mental health movement, is to give support to these indigenous groups and to refer to them and to learn how to become facilitators or expeditors for the development of these indigenous groups. There are now paid positions in community mental health which would permit people to operate in this way.

Q: One of your primary assumptions seems to be that guilt is inevitable. I am wondering if you are taking that position or if you think that with preventative kinds of instructions, that people can learn not to necessarily be guilty and therefore have a need for confession? But still incorporate social action or personal change without necessarily experiencing guilt?

Mowrer:

Every society is an organization by virtue of a network of contractual understandings. This is true since the beginning of social life in man. Since that time, people have been willing to take advantages that come from the contracts that they have with others, but have been reluctant to keep their part of the bargain. It is a great temptation to cheat. We tend to do this secretly. This gets us out of relationship, out of community. I don't know what word you want to use, guilt or what, but people do get in this condition. Any society that is to survive must have some means whereby people who have secretly abrogated their contracts and commitments can either reestablish those contracts, renegotiate them, or terminate them. That problem is unavoidable and it is going to be with us eternally. I don't want to debate about the semantics of the word guilt.

Q: Are you familiar with the lay witness movement within the organized church which is encouraging a development of small groups? Faith at Work which is interdenominational is involving the same thing within the Christian context.

Mowrer:

I am so glad you mentioned that because Buchman not only inspired through Sam Shoemaker and others the development of AA, but through Irving Harris and Bruce Larson and others inspired the development of "Faith at Work" which is having an enormous impact within church circles. I had that in my notes but in my hurry I left it out and thank you for reminding me.

Hurvitz:

I think it is important to bring out that there are some groups that are functioning effectively in the sense that they are helping people, which are not based on this concept of the expiation of guilt within group setting. For instance, within Recovery, there is no discussion of guilt about a particular experience that has taken place. Their approach is considerably different and yet they bring about the same results in the sense that the people function effectively in the end. There are many paths to the kind of thing that we are concerned with or are working toward. As much as we may be involved with the particular avenue that we have discovered, or that we have identified with, we have to recognize that it is not the only way to achieve the results that the people in the community are after.

CHAPTER III

MENTAL HEALTH GROUPS

Robert Farwell:

I am Executive Director of Recovery Incorporated. My co-chairman is Tony Vattano, Professor of Social Work at the Jane Adams School of Social Work in Urbana, Illinois. We are both Chicagoans which is nice because we can start out by offering you the keys to the city, such as they are. We are going to, in Recovery terms, bear the discomfort of making a mistake, and we've decided to start out by saying that in running this session we're going to divide up the time among all those who want to volunteer to speak about their organization and about the current concerns and interests of their organization. The way we thought we'd do this is to give 3 minutes to each person who raises a hand and then hope those 3 minutes will be followed and actually Tony will ring a bell after 3 minutes, and you'll be expected to terminate your conversation immediately. If we have time left over then by virtue of that process, we will have time for questions and answers to the people that do come up here.

I will start describing Recovery Incorporated so at least that will be an example, not necessarily the one you need follow. After that I will ask for hands and we will start calling on people. We will ask you to come up here and give your name and organization and a brief description of the organization and something of your current interests and concerns. Tony and I thought that we would at least try to exercise the discretion of saying let's leave out money. It seems to me that money would pretty much be everybody's concern. Maybe we will get around to that some other time. In the course of our luncheon this noon, it was only after we had chatted for quite a while that I began to realize that some of us are interested in what Mr. Hurvitz refers to as peer therapy and some of us are interested in social action. So the groups that we have up here this afternoon may be quite divergent in their concerns and interests.

Anthony Vattano:

Since there are other groups presenting their ideas, we would like you to consider whether or not what you have to say would fit most appropriately under the mental health group or one of the other groups, - for example the community group. So we leave it to you to identify what particular area you wish to speak from.

Farwell:

Although we cannot exclude you from being in two, we can exert some heavy social peer pressure and some of us will try to do that. Okay, three minutes:

Recovery, Incorporated is a lay-run, self-help, after-care, group meeting organization designed by a Chicago psychiatrist to prevent relapses in former mental patients and chronic symptoms in nervous patients. It has its headquarters in Chicago. I am its Executive Director. It has 1,045 groups at this point in the United States, Canada and Puerto Rico. These groups are led by former patients who have been members for 6 months or longer of Recovery, who have been trained in the regular Recovery meetings and at monthly area leader meetings and who are authorized from year to year as group leaders. Once they take on leadership responsibilities they are responsible for at least two things: one is to lead the meeting every week, and the second is to follow the proscription that we do not advise, consult, diagnose or treat. It is lay run. We deal in what we refer to as trivialities. We do not, if possible, interfer with but rather cooperate with medical and psychiatric and other counseling that a person may be getting simultaneously or before. I would say that the current concerns of Recovery, Incorporated right now from my point of view as Administrator are those having to do with the training of leaders, particularly with regard to training of leaders at distant points. We operate best by working as an amoeba does by having a group grow to 20 or 30 and then having another group by splitting. That makes it a little difficult in starting a group in Alaska or Hawaii or wherever. Even if we were able to start such a group, we feel that there is an important component having to do with continuous leader training and all of our leaders are expected to participate in leader training on a monthly basis and if there was one in Alaska it would be very difficult to get him in a monthly meeting near by. We have some peripheral problems having to do with trying to reach out also, and our goal is to offer the Recovery method to all who are in need of it. One other has to do with translating and starting groups in foreign languages. We have however, started a Spanish-speaking group here in Chicago and there is a French-speaking one in Montreal. I've obviously not taken the three minutes but that's good.

Jack M. (Alcoholics Anonymous):

I would first like to comment on what Alcoholics Anonymous is not. It does not solicit members from the bars. We don't go in the bars to get people to join AA. It doesn't keep membership records or case histories. It doesn't engage in sponsored research. There is no attempt to control its members. It doesn't offer spiritual or religious services. It does not engage in education or propaganda about alchohol. It does not provide housing, food, clothing, jobs, money, or other social services. It does not provide vocational or domestic guidance. It does not accept any money for its services or any contributions from non-AA sources. They don't ask you to sign anything when you first come in. They don't ask you what social position you have. They don't ask what intellectual ability you have. They just stretch out their hand and say, "Please come back." Thank you.

O. Hobart Mowrer (Integrity Groups):

I'll say just a word about the organization I referred to this morning, Integrity Groups. We use to speak of this as integrity therapy, but we didn't like the implications of therapy and are using the term groups. We have three fundamental principles: honesty, responsibility and involvement or concern. Although these have evolved pragmatically from our experience, we find that they are common to many other organizations. We have them common with the early Church. The Exomologesis, the penance, or what have you, and the Koinonea. In Alchoholics Anonymous there is an emphasis on getting honest. There is an attempt on making amends and there is an emphasis upon carrying the message in the twelfth step. You find the same three principles in Synanon, Gateway, Daytop Village and similar organizations. As a matter of fact, I think that probably no society can exist which does not put considerable emphasis on these three principles. We feel that our groups are rehabilitative in that they fit people for social life almost anywhere. There is no change of money. Nobody makes any money. There is a saying in AA that you can't keep it unless you give it away. And we feel that we would be losing something if we shared deeply out of our own lives and charged for it. There is no way of making any money out of this. Sometimes, far from being able to sell it, you can't hardly give it away. We have some small published materials, and some larger things. If any of you are interested in any details, we would be happy to send them to you. Address me at 727 Psychology Building, the University of Illinois. I would be happy to send them to you.

Leonard Lieber (Parents Anonymous):

I am from Parents Anonymous which is a self-help program for persons who have a child abuse problem. It began in Redondo Beach, California 4 years ago, now numbers about 100 chapters, around the United States and Canada and there about a 1,000 members in the program. There are no fees charged - anything in the way of getting involved. Basically it is a means to provide those disenfranchised people with a means for self-help that they previously did not have available to them. Nobody wants to hear about a child abuser's behavior with their children, except another person who has a child abuse problem, so that they can relate with someone with the same difficulty. Each group is led by a chairperson from membership, and a person with a professional background in social work, pediatrics, psychiatry, nursing, whatever, who has some ability to deal with child abuse emotionally themselves -

someone who will not be turned off by what a child abuser is talking about. Someone who has some familiarity with group dynamics. The program's biggest ally had been the media, because of the public's interest in child abuse - some of the grisly aspects of it, I suppose. The media has picked up on it in a very positive light, and we have been very much helped by them.

The program had been unfunded until late 1973, then a small grant from the Stone Foundation allowed us to go after some other funds. Recently, we were granted a rather sizeable grant from the Office of Child Development which we will hopefully use to our best advantage in the next three years. Two major concerns that we have involve the idea of how do we continue to keep things together when the groups grow and grow and grow. For that reason we are planning with our funding to use the ten federal HEW regional programs in providing ten regional representatives who will be Parents Anonymous organizers for the ten federal regions. We will be using a newsletter which will be sent out to the 10,000 people on our mailing list to advise people of what we are doing and also keep people and chapters together. Another concern that we have is one of advocacy. That involves the idea that although foster care is very helpful as a tool in some cases, we are lying to ourselves when we say that the typical use of a foster home can be helpful, when in fact it is perhaps not in the best interests of the child or in his family to immediately remove the child from his home, just because an abusive situation has taken place. Perhaps what we need to do is to provide services to the family, and not just to the child. We should see if we can perhaps provide the child an alternative from being a piece of baggage that is sent from one foster home to another. Surely this tells him what kind of a negative person he is.

Elizabeth Missakian (Synanon):

I'll speak very briefly now because we have a film that we will be showing this evening that will answer most of the questions about Synanon Foundation. Very briefly, as Dr. Mowrer said, Synanon was founded in 1958 by Charles Deterich. It has grown in the last 16 years to a community of about 1,500 people, mainly living in California. We have facilities in Santa Monica and Badger, Oakland, San Francisco, and Tamalas Bay, which is in Marshall, California. We have an intake center in Detroit, Mich., and another intake center in New York City. The basic rules of Synanon, which will be explained in the movie tonight are: there is no smoking, no use of psychic modifiers or alchohol, and no physical violence. The basic income, or the way Synanon supports itself is three-fold. First of all, lifestylers, or people who come to Synanon without a character disorder background or drug addiction background, live in Synanon and work outside Synanon and contribute parts of their salaries and income to Synanon. This is perhaps the largest source of income for Synanon. Secondly we have a resources or supply department which is responsible for the procurement of goods and services for the Foundation. We also have an industries business which sells advertising specialities. The last source of income is private donations. I might mention that Synanon has not received any significant kind of government or foundation support in the past. The focus of Synanon, which will be covered a little in the movie and if you have any questions, please ask, is the Synanon Game. This is a group encounter, which was devised by Charles E. Deterich in 1958. The only way to describe it is that it is an arena of 12 to 15 people confronting one another, acting as mirrors for one another. We have had a sporatic, maybe even an eratic kind of research history in Synanon. In the last two years Synanon has begun to define itself as a national resource, as a microcosm of the larger society. In a sense by doing this, we feel that we may have some particular solutions, for example in the area of drug rehabilition and in the area of early education. We have about 270 children living in Synanon. So we see ourselves as a national resource and have begun to do research to be able to take some of the questions that we have been able to answer, or have some answers to, and apply them outside of Synanon. Any questions?

Q: Who does the research?

Right now a mixed group of people. I am involved in research, as a resident of Synanon. I've been involved in Synanon for 5½ years. All Synanon research projects have at least as one of the principal investigators, a resident of Synanon.

Bob Martin (Emotional Health Anonymous):

We are here to effect change and I see that our name is changed already to Emotional Help Anonymous. In fact I like that much better, than Emotional Health. Basically, like Bob Farwell's group, we help the people recovering or perhaps going into a mental stress or distress. We are a fellowship that are patterned identically after AA, as Gamblers Anonymous, Overeaters Anonymous and the great flock of organizations that have developed themselves from the fine, very fine, program that

AA has shared with the emotional and mental health community. We are not sanctioned by AA but we use the philosophies of acceptance, accepting ourselves and other people and the world the way it is. Too many of our people come into the program living in the "ought to be world," full of idealistic situations, and they are not honest with themselves. We are constantly focusing on the honesty aspect, first with ourselves and then with other people. The third most important concept is living one day at a time, living 24 hours a day. We have a strong spiritual overtone, as AA has, and it has proven to be an effective means of recovery. This essentially is our key difference between the very fine Recovery program and I believe there are one or two others. Essentially, we have 70 chapters in the midwest and the farwest. In the east, we are referred to as Neurotics Anonymous. We used to be one until 4 years ago when we saw fit to make a split in the top management. In Minnesota it is called Emotions Anonymous. It is essentially a twelve-step program of turning your problem over to a higher power - admitting that you do have a difficulty and then proceeding to do something about it. It is purely a peer advocacy group. Our needs are essentially exposure and acceptance and working with and through professionals so we can play this supportive role which is so important in the recovery process. We take people from Alcoholics Anonymous after they've eleviated themselves of the alcohol situation. They've become arrested. They've found that many of them need to work on their hates, their fears, the angers, the depressions, the jealousies, resentments, the self-pities which so often erupt into heavy smoking, heavy drinking and heavy eating. Would you believe I lost 50 pounds? I got everything from this program but my hair back. I'm still working on that area. Maybe we'll form a "hair anonymous group" someday and we'll see what happens.

Alexander Bassin (Florida State University)

I'd like to speak for 3 minutes about three concerns which I guess means 1 minute per concern. First of all Daytop Village. Daytop Village is a therapeutic community for the treatment of drug addicts. It is now celebrating more than 10 years of existence. It has numerous branches in New York State, New Jersey and off shutes all over the United States including two in Florida: Disc Village in Tallahassee and Village South in Miami. Daytop Village received its original inspiration from Synanon but differs fundamentally in a number of respects. One of them is that we very gladly accept funds from the government and we cooperate fully in terms of research potentials that the therapeutic community provides. We also see our function as primarily therapeutic rather than the presentation of an alternate civilization which seems to have some part of the Synanon ideology. My next concern is in reality therapy. Reality therapy is the inspiration of a Los Angeles psychiatrist named William Glasser who received considerable support from the Stone Foundation in setting up the Reality Therapy Institute. Its specific relevance to self-help groups is that it demystifies the profession of psychiatry. It presents psychiatry in terms which are easily understandable, which is free of the jargon which so frequently mars any presentation of the ideas that relate to helping one another. Above all it emphasized the importance of human involvement, friendship if you will, as a strong component in bringing about personality change. Finally, and this is something that occurred to me only this afternoon, I'd like to mention a concept called Triad Theory which was developed by a psychologist at the Birmingham Alabama Medical School. This permits us to take the self-help groups and work with the professionals harmoniously. It is part of Charles Slack's thesis that the best kind of help that can be rendered is one that provides an opportunity for the professional, or administrator, to bring a person with a problem together with a person who has resolved that problem. And then sort of gradually moving out of the picture so that these two people can be of assistance. It was when Dr. Mowrer presented his original inspiration for this kind of a situation that I recalled Slack's contribution in this area. In conclusion, I might say that Hobart Mowrer wrote the introduction to REALITY THERAPY which, of course, is something that I think provides the self-help movement with a technology and ideology that can be extremely helpful. I might say in conclusion, then, that the onward move of the self-help movement can be assisted by the experiences of Daytop Village and by Reality Therapy. I might also add that Dr. Glasser's last book published just a year ago, THE IDENTITY SOCIETY, provides a rationale and explanation for something that we are asked to accept on faith that people need each other, that communities are necessary for people to feel right. Dr. Glasser's ingenious explanation on the basis of our evolutionary history from a primitive survival society to an affluent society, I think, very well explains why we have this need.

Virginia Anne Church (Institute for Rational Living):

Connie and I are probably going to talk about some of the same things. We get 6 minutes this way! We really represent different networks that are related to one another but I wanted to draw your attention to our posters describing rational behavioral and rational emotive therapy. They are on display in the other room. They show part of our theory and have a lot to do with the type of our training. I represent the Institute for Rational Living in Florida. It is not rational living in Florida but Florida branch of the Institute. We are based on Albert Ellis' rational emotive therapy as changed by Maxie Maultsby's rational behavioral therapy, and then my own thing which we call rational skill training for a self-help organization. Our bias is that the only therapy that works well and permanently is self therapy and I don't think many mental health professionals disagree with us. We use didactic methods and based again on the various kinds of things we call rational therapy. Essentially, these are based on first century AD notion of Epictetus that men are not disturbed by events but by the views that they take of them. That no behavior is bad, wicked or evil, only ignorant, foolish, or disturbed. This does not require guilt. Essentially, our Institute is a little different than what you may have heard about within the New York Institute, which is somewhat more formal. We are into a preventative mental health program, alternatives to hospitalization, and becoming your own therapist, which again has a lot to do with the charts and the game that I will be demonstrating tomorrow. We are doing professional training, but it is a different type of professional training. We are dealing with such persons as the family physician, family lawyer, court staffs, pastors and church lay leaders, teachers and educational psychologists, law, medical and divinity students. Then we have some other sort of para-professional training for bartenders, hairdressers, hot line people and so forth. Again we are trying to teach them a very easily used system as Alex was talking about reality therapy which is somewhat different but similar in that it tries to demystify and to make the person in charge of their own therapy but to give them skills to use. Not to say that you really know the best for yourself, because if you did, hopefully, you would be doing it. Our assumption is that, just as you can't speak fluent French if you never learned it we would try to teach some methods of critical rational thinking and then let people use them in a wide variety of ways that are beneficial to them. We also have a crisis intervention program of teaching older Americans and domestic workers to come into a crisis intervention home program.

Connie Walling (Associated Rational Thinkers):

Associated Rational Thinkers is an organization that is a non-profit self-help organization that is made up of professionals, para-professionals, and lay people. We try to realize the idea that there are common underlying principles of human behavior and these have been isolated in the concepts we use of rational emotive and rational behavioral therapy developed by Dr. Ellis and Dr. Maultsby. Our organization does not restrict membership to a particular human difficulty such as AA or Recovery or some of the other self-help organization , but tries to realize that there is a similiarity in human difficulty , and these can be isolated and taught to people with various problems. We welcome everyone that comes to us for help. Sometimes, and this is one of our primary focuses at the moment, we do refer to the professional community when we feel that we as para-professionals or lay people are not trained in the skills that are necessary for the person to help himself. In other words, he needs more help than we can give him. We are based on scientific principles such as self-help and we translate these into language that everyone walking down the street can understand and use to help themselves. As an organization we have four primary goals. The first of which is to teach the individual principles of rational thinking so that they can enjoy their lives more. The second goal is to provide for these people ongoing problem-solving discussion groups that use and rely on guidance of trained para-professionals or group leaders that have special training and special skills. Our third goal is to engage in research in the field of self-help with the primary focus of bringing high quality self-help to the individuals - the highest quality possible, as a matter of fact, at the lowest possible cost to the individual. There are many people as you well know, under any circumstances, unable to get the help that they very much need. The fourth goal of Associated Rational Thinkers is to encourage our members to work in the community in order to help make our community a more pleasant and rational place in which to live. We have some primary concerns right at the moment. One of which is to set up a referral network with our professional community and we have been quite successful with this in a lot of areas. We help the professional as an ongoing aftercare facility much like Recovery, Inc. and can watch for relapses and so forth and can refer back to the professional or just give him feedback on the progress of his ex-clients. Another very primary concern that we have of course is our demand always exceeds our ability.

Ellnor Gammage (Mended Hearts, Inc.):

It is great to be alive and to help others, perhaps is the best way to explain Mended Hearts, Inc. We include those who have had heart surgery and their families wishing to assist others who are undergoing the traumatic experience of coming through heart surgery and rehabilitating into normal lives. We perhaps have been inspired by the works of Alcoholics Anonymous and evidentally work very much like the Mental Health. It is a service, non-profit organization existing on small dues and raising some money on local levels for the chapter's expenses. There are approximately 53 chapters with others to be chartered at the upcoming convention in Amarillo this month; some 5,500 members scattered throughout the world. We represent 25 countries. The chapters are in the United States with the exception of one in Buenos Aires. I guess this is the main part of it. We just want to help others and work with the rehabilitation of these patients, through the consent of attending physicians, hospital staff and listening to their troubles. We help families both prior to surgery, during surgery and following surgery.

John Maher (The Delancey Street Foundation):

The position of the Delancey Street Foundation is that there is no therapy without a social context. All those that practice what they call pure therapy are supporters of the existing system. There is no point of us trying to cure a Puerto Rican drug addict and send him back to Spanish Harlem. There is no point to know how our people blank as they go from middle class to the realities of the mafia controls, the unions in the Eastern United States, the Irish gangs that control the coal mines, the New York water front and elsewhere. Our feeling is without a social implication these therapies become ways of being emotional morphine that support the existing and corrupt system. Frederick Douglas said, "Those who want change but deprecate agitation , are people who want the ocean without the roar of its many waters, and want crops without plowing the fields." Power concedes nothing without a demand, never did, never will. An interesting concept and true today. What we do is organize businesses and employ ex-convicts. We rent a picket out to good union causes or protect the Caesar Chavez's. What we strongly urge other self-help groups to understand is that if Jesus Christ were to run into a smart OEO worker or a Ford Foundation guy instead of Pontius Pilot what the guy would have done is say, "Hey, you carpenter, come here. Get rid of these fish heads and bread ends all over the park. You keep chasing money on the other side of the temple. I'll help you get a home loan. Your putting the scribes and pharisees out of business. They have kids to support too. They've got wives. You're not the only people here in Palastine. But you got nice ideas, so we're going to fund conferences you can go to, and give you a Pilot project for 5,000 peanuts for Besheba. If after five years you can integrate some Samaritans and Philistines, we are then going to duplicate this throughout the Empire, with guys you train." That would seem to us to be a road to castration. One of the problems in American society leading to the deterioration of so many human beings, is a refusal to accept that the American revolutionary process has stopped, and in its place has set in a fattening process of rapid decay with mild excess. Until the employment in this country has changed, and the bulk of the college graduates and others are not employed in soft humanist non-productive work; until the copper mines of Minnesota are reactivated; until the maritime fleet is stolen back from the capitalists who have put it under Liberian flags and given it to Greek ownership so that can cut their coupons in Lichtenstein; our programs will not be funded. Let us be certain to remember that there is no such thing as a self-help program that is dependent upon the government of the United States, the Soviet Union or large Foundations. Those programs are self-help only that can survive and have the will to resist any form of oppression, whatever the cut. Whatever our therapeutic differences are, they called Hertzl, the Zionist, nuts. Now Israel needs a lot of changes, but it sure beats Saudi Arabia. I hope that in our planning today we don't make the mistake of understanding that it is one of the prime aims of the academic establishment to create a new professional class that they will call para- professionals to disguise the employment problem and inflate our ego with giant statistics of people we have helped while the society and children of those people crumble. We think all groups can do this.

Ron Aisenbrey (Homecoming):

First of all, I think I have to make a humble statement that even though in some way I will represent Homecoming, I am not one of Homecoming. I am kind of a para-professional who's floated around the city in a mental health system, who has tried to help ex-patients get together their own systems, their own ways of keeping themselves going. Homecoming is one of the houses that groups of ex-patients in Chicago have rented and are trying to manage their lives within. Homecoming Inc. basically is a group of 6 to 8 people who have a variety of hospital careers and who were formerly in the neighborhood of Uptown which is the mental health ghetto as well as many other qualities of that ghetto here in the city. We don't have any clear rationale. I don't have any clear rationale. We struggle with trying to figure out what they're about and what they want to do and whatever I can do with them as somebody outside that group and as a para-professional within that community. I am hoping that I can take some of the ideas that I have heard here and try to formulate some things that are going to work for me and hopefully some things that I can transfer that are going to work with ex-patients in the Chicago community.

Farwell:

For some of you here that are not Chicagoans, I can support Ron's statement about the area being the mental health ghetto. I got into an argument with the Alderman who was claiming that all the patients for the state hospitals were being deposited in her ward. I said that just can't be right. It's stupid but actually that really has been the case.

David Ferleger (Mental Patients Civil Liberties Project):

I am the director of the Mental Patients Civil Liberties Project in Philadelphia which is probably closer to some of ideas of what John Maher was talking about than some of the traditional therapy groups. I am a lawyer, not a para-professional or a client involved in self-help. For two years we have tried to develop a two-prong program providing both legal and advocacy services to institutionalized mental patients and also trying to help patients organize self-help groups to protect their rights, or at least to protect some of their autonomy within an institution. A legal program operated to a great extent on the labor of law students has succeeded in winning a law suit against forced unpaid labor of mental patients, in Pennsylvania. We have brought a number of damage suits against doctors and hospital administrators and workers to try to put the fear of losing some money into people who abuse other people's rights, rather than simply the possibility of some nice little court injunction which is the traditional polite way of doing things. We have been involved with people's defense at commitment hearings and trying to help eliminate the large scale illegalities not only of people who break the law involving commitment institutions but also those who are enforcing unconstitutional laws. For example, most states allow parents to put kids into institutions without any prior hearing at all. For example, I have been appointed in a law suit where we have been appointed guardian of all kids who are in institutions and we are progressing rather well in a law suit to end that practice. For 15 months we were at a state hospital and we helped patients to organize a Patients Rights Organization which began publishing a newsletter, and began telling me what law suits to bring. Because of our limited resources, never having been a person in a mental hospital, I feel that I need the people who are there and knowing where the shoe pinches telling me what to do. The Peonage lawsuit was brought as a result of the decision by a patient group. There is an analysis of how we got into the hospital and how we got thrown out of the hospital, out there in the resource materials. During that whole process I became very familiar with what John mentioned as the difficulty with what some people will call cooptation and the difficulty of trying to keep independent at the same time that there is creating enough tension to promote institutional change.

Vattano:

We still have just a little bit of time and we thought we might use this time for any specific questions you might have with the people who have shared their experiences with us, or for any comments and ideas that occurred to you as you heard about people working in the broad area of mental health who deal not only from a self-help standpoint, from what happens inside people and their own behavior, but also what happens in the external environment, political system, and the social structure that also brings about a very important need for people to get together to try to engage in mutual help activities. So for the time we have remaining, we would like to have any further questions or comments.

Q: I wonder out of any of the people who spoke having told us of what they are doing, could anyone tell us what some of the problems are? I'd be interested in this.

Maher: We organize prisoners, run our businesses, take in drug addicts, in our community centers. Our biggest problem is that all over the United States are excess populations of professionals graduating from the universities. What the big people want to do is to fund these people to copy us, and we get very hot. We find that we have a very difficult time in the field of humanistic psychology and related fields where people have gotten what we call "impotent groovy," where all the words are right but we never see them where they are needed in our particular set of issues. The next biggest problem is political. Most of the grants given out throughout the nation through the government are a form of patronage to replace the old Roosevelt construction patronage. This patronage is usually done in our part of the world on a racial basis (San Francisco) or on an ethnic basis determining who is in power and what kind of vote can be delivered. We also find our people systematically being employed as almost runner commando. Take the typical ghetto kid in our Philmore district which is Harlem. The OEO comes in or self-help groups come and they hire the smartest kids to be a teenage gang worker, to be a welfare counselor, to be all of these things that seem good. But the entire economic base of the intelligent people becomes totally emersed in the system. The kid that can stop a teenage gang from fighting can start a tenant's union strike. A woman who can be a welfare laison, can start a credit union. A guy who can work as a counselor for drug addicts or the mentally ill cannot only do that, but he could also start a business in the ghetto and make it work. We don't see ourselves as breaking free until the old notion of freedom for one is freedome for all. What we attempt to do, which creates another problem, is to use the ex-prisoners to help the old people and the crippled vets and the others to organize the vote. We discover as long as we talk radical, we are permitted access to all the media. As soon as we say form 4 democratic clubs and take over the 4th ward, form 2 republican clubs and the communist workers party and jam up the 5th ward, what begins to happen is suddenly we are dangerous. We find the welfare mentality and the liberal sheik mentality diverting us. In our city the old people are starving. The blind cannot get raises because they keep changing the welfare system and forgetting them. The drug addicts and prisoners live in a state of clinical racial war and this is encouraged by the administration and the criminal justice system. What seems to happen is that the liberals begin to divert us. The nice, sports groovy people with issues like marijuana. We have kids starving to death. We got no hot lunches. We have old people who cannot get to a hospital. We got no jobs. All the groovy college kids and their middle class allies come out in the name of radicalism and want us to spend six months fighting so they can take their silly giggle weed. We find a tremendous betrayal. We understand the opposition of reaction. We understand the opposition of left-wing reaction on the part of the Marxists to the development of the American system. We find ourselves chronically betrayed by people very representative of the group I found myself in today. They are generally liberal in their perspectives, even consider themselves borderline radicals, who consistently divert issues into Mickey Mousism while the people starve. And then they disguise those as the radical issues of the day. That's our big problem.

Q: You are saying we are part of the problem.

Maher: So I am.

Katz: It seems to me that, after listening to John's impassioned plea that we're faced with three kinds of self-help groups or at least groups that fall into three different categories. You have on the one hand, self-help groups that are in effect pursuing an avenue of help which really doesn't carry any particular political valence to it. It is considered politically neutral. Then you have an activity which tends to perhaps potentiate what others are doing. Say if doctors are doing therapy, then you have patients doing therapy. Then there is a third group which seems to fall into the area of confrontation and I'm not using it in the pejorative But I am trying to look at it from the standpoint of what aspects of society tend to penalize certain of the members of that society. Along this broad continuum, you move from a position of zero polarization to one that is highly polarized and highly aggressive in its approach. I think this is part of the interesting mix that we have here and I think it might be well for us to recognize, if nothing else, the existence of these various kinds of categorizations of what constitutes a self-help movement. I think one of the things that can come out of this is that some of the people that come out of the various groups can potentiate whatever objectives they have by meeting other self-help groups who have a kind of a similar direction. They can help each other in whatever directions they hope to go. Hopefully, this can be done, but I'm not too sure how this could be fulfilled. I am raising this as a question, and seeing if anyone else sees the possibilities.

Vattano: Perhaps it was Len Borman's wisdom or perhaps this is the nature or the state of self-help groups today that we see the importance of working within a context of the political and social environment and trying to change that, as well as helping people change their behavior. Perhaps we don't have to separate these two out but all of us keep in mind that they are very closely related.

Warren: Just a kind of observation. Some of the people have talked about the self-help set of behaviors as a movement and it seems to me one question to raise is: is this a desirable way to go? Because it has certain built-in, sort of perpetuating momentum-creating aspects, and I think that your point about whether the group has a political agenda or a purely therapeutic agenda, that regardless of these types, that we have the question do we want to create some leadership cadre within each of these varieties of self-help groups? Is that a good thing to do? Or do we want to try to prevent the creation of a sort of stratification of leadership, social movement, directors vs. people who are actually involved as much as those who are doing the work? It seems to me that it is a question regardless of the political agenda. Do we want to create a social movement or do we want to make sure that we maintain contacts with people in need? I think this is one critical dimension to consider.

CHAPTER IV

SELF-HELP, MONEY AND PSYCHOANALYSIS

David Rothenberg:

I was given no groundwork or framework on which to begin and so I can make up my own rules, I gather. I was told, and consider it a privilege, to introduce Dr. Karl Menninger. In doing so, I can do it in any shape or form so I can get into all of my own prejudices and tell you what the Fortune Society does, while sneaking into an introduction of him. Before I get to that, I would like to respond to something that was said last night. Mr. Stone said something last night that I jotted down, "money is good." I don't mean to be ungracious to our host, but it can also be a double edge sword. It can also be bad. When we began seven years ago, there was no one here thinking that they were going to make a living working for ex-offenders, with ex-offenders, trying to change an inequitable criminal justice system. We got together inadvertently and it was an accident and we did it because there was a great deal of concern. Concern for a social situation and a concern for each other. It developed into a love of what we were doing and of each other and I am pragmatic enough to know that as the years went on dollars and cents became a necessary thing in order to pay the bills. But it wasn't the ingredient which started us or what kept us going. In the same way, when I hear the AA story told of two drunks that got together in 1936, at the same time the government was deciding whether or not they were going to put all their money into solving the alcoholic problem or the drug problem.

They decided to salvage the addicts and put all their money into Lexington, Kentucky. Without any money but a commitment to each other, the drunks got together and we now have 500,000 sober people. Lexington, Kentucky, as a result, seems to be as consistent in its failure rate. So money as an issue can be a digression rather than an ingredient which can destroy us as well as bind us together.

Parenthetically,we are in a situation right now in New York and for all of you who are self-help people coming out of the pain of the experiences which bind you together, the City of New York has an LEAA. This is the Dept. of Justice, trickle-down funding program; the local entity in New York is called CJCC. They have suddenly invested $700,000 for the next year for all the problems of the ex-convicts to be solved. And its going into the salaries of 20 business men who are going to find job opportunities for ex-offenders. We talked them into hiring one ex-offender out of 20. We were told we are getting no money from LEAA or CJCC this year,that we have to work with this program in order to get any money in the future. We would have to cooperate with them. Interestingly enough this program of 20 people getting $700,000 a year will never touch or see an ex-offender. They will only create job opportunities and when they see an opening, they will come to us and other "self-help" groups to provide them with the ex-offender whom they will never see. That's why we are saying money can be a double-edge sword. Your bypass for the dollar is there because the power structure knows where to get the dollar and to move in.

Anyway back in 1966, I was working in the theatre and had spent 6 years working in a professional theatre in New York after I had come out of the army, as a press agent and then as a producer and has produced an off-Broadway play which was written by an ex-convict. I knew nothing about prisons except what Warner Bros. and the Late Show told me. In preparation for the play, I went into Rykers Island in New York as a professional theatre person. I was trying to get the feel and smell and movements of what a prison was. I came away, and has a traumatic experience as a result of going into prison. I was locked in a cell for 10 minutes just to get the feel of it for myself. I suddenly realized that the people around me were doing this as a way of life. No matter what got them in, they weren't going to be any better as a result of the experience. The feeling stayed with me and when the play was done, the players and myself innovated a weekly forum at the theatre to discuss it. We had no aims beyond stimulating the theatre audience the same way as we had been touched by a social issue.

Ex-convicts started coming down to the theatre because they heard about these rap sessions and they took over the stage and I was the catalyst asking all the stupid, naive questions that only someone from suburban New Jersey could ask. With the men, eventually women, who came down on those Tuesday night rap sessions, we formed the nucleus. Our intention was to help no one. We just wanted to alert and arouse the public about how they were victimized by people who came out of a failing prison system and from that we got so many speaking requests that we formulated ourselves into an organization called the Fortune Society from the title of the play. Four of the men went on the David Susskind show. Harry Woodward saw the Susskind show and wrote us a letter, said if you are ever in Chicago, stop by. We thought he was some local business man, with a gimmick. Also from the same Susskind show, we were invited to speak to some educators at DeKalb University and we said, "Let's see this guy, Woodward." Afterwards, we stopped by. He said, "Would you like to meet Dr. Menninger." We said, "Yeh, we would like to meet Santa Claus, too." We didn't know that Dr. Karl was just on the other side of the building. He said, "Okay, I'll call him up." We went over and saw Dr. Karl. As a matter of fact, it was the day after election 1968 and we loved Dr. Karl immediately because he was lamenting on the election and said, "with Agnew as Vice President let's hope he stays healthy."

Dr. Karl was scheduled to speak that night at a Presbyterian church downtown in Chicago. After five minutes of talking with us, he said, "Let me scrap my speech, and I want you guys to go with me and share the podium." We went to the largest, most intimidating church we had ever seen. The crucifix behind us was larger than the original. The four of us talked: Kenny Jackson, Mel River, Pat McGeery and myself. We all had our own jobs, and I was still working in the theatre. The response from Dr. Karl gave us the impetus that we needed. We thought we were just talking to ourselves and suddenly another human being made us realize that what we were saying did not just fall on deaf ears. We had something to offer.

I guess any type of self-help group that gets together reaches that point where they think there's nothing else they can say or do until someone comes along and gives them that push and shows that they have something more to do. You keep going until you slip again and someone else comes along and gives you another push. Dr. Karl was our first early push.

By 1971 four of us made our choices that we were either going to quit or go into it all the way. I gave up working in the theatre; the other guys quit their jobs, and four of us started working full time for Fortune Society. We don't consider ourselves self-help. People help themselves or they don't help themselves. The best analogy I have ever heard is that we are like road signs. Somebody drives the car and we tell them if there is a curve in the road, and what the options are you. Either they go over the cliff or they make the turn. The sign reader doesn't drive the car, the driver does. That's on a one-on-one basis.

The fact is that what we are doing doesn't mean anything if the whole social atmosphere keeps bringing people into us - victims of a system that is destructive. You can work with 40 men and women a day who come into our office out of the prisons and jails. The metropolitan New York area absorbs 500 people a week from prisons and jails who are so destroyed by a system which succeeds, that we have to become advocates of social change. It is not sufficient to be concerned about the individual who comes through the door. It is reality and it cannot be denied. The man or woman who walks in the door is real. So is the social situation, which creates the prisons. That is the arena that I think John Maher was talking about. If you are going to be content with self-gratification then that is what self-help is. I think the larger arena is to be agents for meaningful social change. And included in that is the individual who also becomes victimized by the needed social change. That is all by way of an introduction to Dr. Karl Menninger.

Dr. Karl Menninger:

What would you do if were just coasting along and suddenly you met a man like that? That is one experience I had. I had another experience in California when I got stuck on a television program which I expected to be a bore. John Maher was on it. He made it the most exciting interview I ever heard on television. I thought there is another Dave Rothenberg right there. Who inspires these fellows? I had another experience that relates to this, and that was my visit to the University of Illinois to talk with Dr. Mowrer. I had gotten kind of interested in the theory of this: rules, broken rules, punishment for infractions, more infractions, more punishment, more infractions and the whole business. Who started this thing? I went to hear what Dr. Mowrer had to say, because he had been saying that we haven't found the best way to help some of these people yet.

Some go to psychotherapists which is a field in which a great deal of my life was given. They don't get what they want, or what they need. Maybe we can give it to them. Maybe we can help them help themselves better. Those three experiences I would count among the great events of my recent life. I am out of tune with a good deal of what was said today. I want to commend everybody. I wouldn't criticize anybody for the world. I wouldn't want to discourage a soul even though I don't agree with some of the things. I think everybody is doing something valuable and useful. It isn't the way I'd do it because I am an old square. I belong with the other parties, so to speak. I am one of the guilty ones that has done these terrible things of helping patients when I should have let them help themselves. I got to thinking about the theory of all of this. Dr. Mowrer stimulated our thinking. There is one thing that he didn't mention that I'd like to talk about a little bit. That is money. You would think that from what we have heard today, money didn't count at all. In some way or another these things just happened. Meanwhile the staff got their bread and butter somewhere - God knows where. Dr. Mowrer said a very striking thing to us when we were down there talking with his group. I said, "Dr. Mowrer, how does this really differ from the various movements that started up some 15 or 20 years ago in which it was agreed that people would get together and confess all their troubles to one another. This went on to quite a movement as I recall at the time." He said, "One difference is we don't charge money."

Well, I got to thinking about that in line with a book I wrote this year that I'll bet nobody in the room has read. I'll have to advertise this as a part of my compensation. I wrote a book called, WHATEVER BECAME OF SIN, and through no fault of mine it became quite a seller. I wrote another book called SPARKS which in many ways is more interesting but not so many people have read that. But I wrote a third book and I published all three in a period of 12 months which has just about ruined me for a while. This book was a technical book and it is all about self-help. The title of the book is THE THEORY OF PSYCHOANALYSIS. Every self-help person ought to read it, if you'll let me say that about any of the books I have written. I'll tell you why. I'm going to tell you the theory of psychoanalysis and the substance of this book in about two minutes. Then you won't have to buy it.

In this book, I discuss the fact that under certain circumstances, one individual who is uncomfortable approaches another individual who has announced that his own personal discomfort can be relieved by being useful to an applicant, to a suppliant. I can be helpful to you and I can survive economically if you'll come and pay me something and let me help you. This individual then, who is as we say sick, meaning something is hurting, approaches this individual and says, "I will give you whatever you want if you will cure me. What do you want?"

I want some of your time, some of your money. I want you to come clean with me. I want you to tell me the truth about yourself. I want to know what I am dealing with here before I give you the treatment. You may not get the treatment for a year and I'll give it to you someday in a gold bar. These are the three things you must give me.

"What are you going to give me?" Well, I'll listen to you. "That all you're going to do?" I'll promise to listen. "Will that cure me?" I won't promise you that. I'll just promise I'll listen to you. The strange thing is, the sick man settles for that, nothing but the offer to listen to him, to try to understand him. So for the sake of being listened to, while he says unpleasant and unconventional things, he gives all that information to this person. Day after day then, he gives his attention to the things that are being said by another person. This phenomenon of wanting to be listened to, wanting to be heard - of course everybody wants to be heard. Everybody wants to be heard about their own particular accent on things.

This process then develops. One of them talks and is listened to. For that he pays his money and leaves. He comes back, talks and is listened to, pays his money and leaves. You say to yourself, "This is one of the most fraudulent things I have ever heard. The man taking somebody's money just to be listened to?" Why not? Many other people do it. Lawyers do it. Fortune tellers do, but I don't want to get them in the same class. The point I am trying to make is that a process then develops, much more complicated than it looks on the surface. Because having been listened to for a while, the suppliant, the patient starts to think, "It is about time I get something back out of all this. I have made a considerable talk investment into this. What is the man going to tell me? What is the reward of my faithful recitation of my sins, my hopes, disappointments, and everything else?"

To his surprise, his therapist gives him nothing. But he says, "I didn't promise to say anything." He says, "I thought you would." "Well, that's your fantasy. Why do you want to have somebody say something to you?" The poor patient never thought about that. Why he should want anybody to say anything to him. He didn't. He wanted to say something to somebody else. Now he has said it. He feels a little better. He begins to think this ought to end some way, a little more harmoniously. But instead he simply is deferred again. This kind of frustration then is met with a certain kind of reaction on the part of the patient which the doctor may be able to show him to be an irrational one. There is one group here that spoke about rational thinking. Rational thinking is nice if you can get it. It is a little rare. However, this clearly irrational thinking, is what you say you want. The thing about this that is perfectly obvious to everybody, but almost never mentioned, is that all the time this tape is running, the person that wants to be cured is paying for the time, paying for the advise, paying for the treatment. It is a great mistake to get mad at psychoanalysis and say that it is no damn good, and that it doesn't help anybody. Look at that extravagent spending of money. Look at the time spent. I don't think anyone's justified in that. It isn't something for everybody. It's something for very few people. Well, so is a cadillac perhaps. So is a Rolls Royce. So are a lot of things that are expensive. But some people want them. If they want to spend their money that way, that is their choice. Dr. Mowrer says very gently, if they want to buy their freedom from guilt feelings at that price, let them do it. But there is no need for them to pay out that much money in order to relieve their sense of guilt. They could have open confession for free, if they do it. Am I misquoting you, Dr. Mowrer? In spirit? I got to thinking about that. A part of this self-help that I hear around the room - I ask you, doesn't that really refer to the cost of help? Aren't we really talking about the cost of self-help. Doctor, you think not. Would you say a few things, off your mind - for free!

Nathan Hurvitz:

My point is simply that there is no objective evidence that psychodynamic - psychotherapy helps people. That is the basic point, regardless of what you pay for it, even if you got it free.

Dr. Karl:

Free of charge, I'm getting this prescription from the doctor, which I may take. The thing is to resolve the phenomenon of one human being helping another, not to make a divisive hatred develop among many people who are trying to do good things. If you, in the next few minutes, get a piece of glass in your eye, and cry out with pain, I'm not going to say, remember this is self-help day - take care of yourself. If you suddenly get an intestinal obstruction, or a cardiac attack, shall I say, "This is self-help day?" Remember we don't want to spend money on these. I have no proof whatever that I can relieve your heart trouble. I have absolutely no proof that I can get the glass out of your eye.

Nathan Hurvitz:

But there is someone who can.

Dr. Karl:

Think so? He is a believer. He believes that there is somebody. And most people are believers when they go to therapists. Whether that person can do it or not, there is no objective proof whatsoever. There is no objective proof of that. I have prefaced what I was going to say, by praising and commending those who have spoken. All the fine things that are being done by all the people in the room. Even then, I can't get through a few hypothetical proposals without an element of anger and acrimony developing. That is the reason that I think it behooves us to be awfully careful in any discussions. I don't want to say what else I was going to say. It is more important that we leave here in amity and agreement with some satisfaction in the fine things that some other people are doing, than that we get enlightened on some point. I would rather somebody who thinks I am dead wrong would continue to think that and dwell in the tents of ignorance if he likes, than to finish my demonstration which was to be. Thank you very much.

Questions and Comments:

I would like to hear the continuation of his remarks. I feel a great lack of closure here. Trust us, Dr. Karl, trust us!

Dr. Karl:

Well, the question of compensation in helping other people is a totally unsettled matter. We don't know how much it is worth to anybody to have a piece of glass taken out of their eye. Who is to decide this? The doctors are all in a great stew about this right now because of government medicine coming. And medical fees have all gone sky high, it seems to me. That was partly brought about through the fact that the government decided to make a standard price on each kind of help. How much is it worth for life to be saved? Like John Maher is saving them, like you are saving them. That's worth millions, but who will pay it? As you say, the city won't even pay you for carrying it on. I think that is more important than most of the things that are done with the city money. But you don't get it. What's the matter with us that we aren't able to convince the city, or the state or the public. Maybe if you were well paid, you wouldn't be so wonderful. It might ruin you.

Dave Rothenberg:

I think perhaps what John was saying and what you are saying is that in terms of money, if you are paid or unpaid it really doesn't matter. If I went in hurting, I would not be concerned if you are paid or unpaid. I would be concerned about your ability to perceive my hurting and to respond. I think whatever the dollar and cents value is, that for a self-help group conference to get preoccupied with how to get funded and bypass the kind of human passions which provoke people into getting involved, is to digress from what we should really all be about. It is probably heretical to quote Che Guivera, but he said that the true revolutionary is based on his great love for people. I probably screwed up the quote but it's words to that effect. Your ability to respond to people and to care with a passion makes amount of dollars you get a side issue. Unfortunately it becomes a preoccupation, an irrelevancy and it becomes the vested interest. There are people who do have an interest in money becoming a big issue. I think John was talking about this in terms of cooption.

Walter Boek:

I thought that I would like to speak for a moment because for a time I had the responsibility of evaluating mental health centers, of the therapeutic processes in relation to work of the Institutes of Health. Prior to that I had been the assistant to the Commissioner of Health in New York State for eight years as a social anthropologist. I think we are making some errors here. Dr. Menninger was about to talk about process. He is saying that there is a person who has a problem. He is seeking a solution for this. So he goes to a person who is sometimes the only person who might offer any assistance. In looking at the work of psychoanalysts over a number of years, you find that frequently the psychoanalyst and psychologist were looking within this individual for his problems. He became what he is - his problem - not because of what he was born with, but because of the kinds of things that happened to him afterwards. They made the error of looking here and forgetting that it was the relationship with the people in his world that were important. Now, the psychoanalyst could be very successful with some people. Because helping this person with this kind of a relationship, they have built a significant means by which this person has been able to adjust to these relationships without even knowing it frequently, and some by knowing it. Their objective was to do this, and they were frauds in this way because their kind of theory and beliefs did not involve very much of these relationships with other people. Actually when they were with a patient they were doing it because they had to do it. But because the dominant school of thought did not allow them to talk too publicly with their cohorts, with their own professional society, they didn't.

If you look at the self-help mechanism, let's talk about money. Sure this man may be paying this person money. I have been very concerned about this because in looking at mental health centers, they insisted that the patient had to pay a quarter, he had to pay something. When you look at that, you have to look at the social values of the strata that you are dealing with in society. Money may be very important for some segments of this society and therefore it is necessary for them to pay in terms of therapy. But for others, it may not help a bit. Money may be very important for the therapist, and it is part of his thinking. He has to have that quarter from those people who feel that money wouldn't have any relationship to the success of the therapy - excepting from the part that he is giving out. In reality it's all costing money, whether it is self-help or not. Because money is time. It is costing money no matter whether you or the person who is involved is getting the actual cash for it. When you look at self-help, group therapy, or all of these different types, there is one fallacy in it, one danger. When you set up a social system, which is what you do if you really want to heal, you have to be involved in the real world, which is a social system. Or you create another one in the office. When you create one in the office, all the members of it, and this is one of the dangers, are "abnormal." If you are concerned with this person going out into the community into his own world, that may be a detriment to the productivity of any type of a self-help group. The thing that I want to do is to focus our attention to where it belongs, not on money, not on the fact of whether it is a psychiatrist or psychotherapy, but on the real-world, social relationships where you get anyone to get "healthier."

Dr. Karl:

When I began my fraudulent career, aforementioned, the traditional practice of society the world over was this: that somebody who hurt, either came or was brought by those who loved him to someone who proposed to relieve such hurts. This we did after a diagnostic study to see whether he needed antisyphilitic treatment or sedatives of some kind or another, or straight medicines or iron quinine or whatever. It never occurred to us in those days, that these individuals who came to us, most of whom got well - and of course we took the credit, and the cash - it never occurred to us that these people should be told, "Well, hunt your own medicine. Go and get your own therapy somewhere. Go and cure yourself." That never occurred to us because psychiatry in the old days was developed from medicine in which the doctor decided what was to be done and told the patient to do it. It was really a great step forward in the direction of self-help. Freud said listen to the guy long enough and he will tell you what he needs. He can cure himself. In a sense, psychoanalysis was a form of self-help. But it turned out, after all, that you couldn't just listen to a patient while he discovered that he could cure himself - which most patients do anyway. We have always said that most psychiatric patients get well without us. We doctors know this. But some of them want to get well with us. There's no law against it. So let them come. They come to us and they pay for it. We live by it and they thrive by it. Now we began to study the theory of it. We began to say, is the patient actually paying what it costs? Are you actually paying what it takes out of you to give that treatment? These economic questions never entered our minds in our early days because the patient was not expected to do anything except come and submit. Take our hypos, take whatever treatment we gave. What I intended to say originally before I got distracted by the technology, was that psychoanalysis was a form of self-help introduced into psychiatry by a neurologist, who as a matter of fact used as his chief therapeutic agent, cocaine. He treated his patients by giving them cocaine injections. Then he found that some of his patients didn't need cocaine injections or anything else. They would tell him things which the telling of them relieved them. This is the way Freud began. This is the way in which psychoanalysis began. We developed it into a very complex theory. Perhaps in recent years it has become too specialized. I don't know. I distrust the blanket damnation of it, or criticizing of it as if psychoanalysis was someway wrong because some psychoanalysts did it the wrong way. Psychoanalysis has been a great bulwark of everything that the people of this room are doing. And if you believe in what you're doing, you are getting support, so far as medical sciences are concerned, from the theoretical structure of psychoanalysis. That is what I intended to say.

David Rothenberg:

One of the things which I would like to observe is that the creation of self-help groups are not different from what the system intended to do. Most of the groups represented here have counter-parts which are part of the system supported by tax dollars or large foundations which ignored the real problems. Many of the people who come into our office should be going to parole for guidance. With millions of dollars of the money going into parole in every state to help people readjust to the community, our aim should be to go out of business. In fact the system where the tax dollar is going should be responsible to the problems. Our self-perpetuation should really be a phase-out to make a system which is accountable to the people who come in with the aches and pains which Dr. Karl describes.

Donald Warren:

It seems to me that we have a concern which is analogous to our discussion about racism in our society. We can speak about individual prejudice and bigotry vs. what has come to be called institutional racism. It seems to me that the nature of the argument about the role of the professional is analogous to this kind of distinction. I think it is misleading to say that a person who is critical of professional therapy is necessarily bound to be making an argument about the individual motivations, attitudes, and concerns of a therapist who may have devoted a number of years to an important specialism. I think that is a very misleading kind of place to put the argument which many of the people in this room may share. What I am suggesting reflects my bias as a sociologist, I am concerned with the process of institutional creation. It seems to me that many people are saying not that therapists have the wrong motives or are mendacious, but rather that the institution of professionalizing mental health care is no longer as functional for particular groups in society as it should be. So one of our major concerns is to look at institutions, to build new ones, to repair old ones, but to recognize that this is a problem at the institutional level, not the matter of the personal motivations of individuals.

Hobart Mowrer:

I think we're up against a semantic difficulty at this point, which I would like to suggest a correction for. The title of our workshop begins with the term "Self-help", and I think that is likely to be misleading. Whenever I am tempted to write"self-help,"I usually write "mutual-help." Because I think that virtually all of the self-help groups are really mutual help groups. Let me move on from that to something that Frank Riessman has said. He said, "The helping process always works. The person you are trying to help may not benefit, but you will." In one context, that doesn't make any sense. But in another context, it makes all the sense in the world. In AA, what they discovered was that one of the most important therapeutic mechanisms, or ways of helping yourself, was to help others. One of the best ways to stay sober was to help somebody else stay sober. Thus it really isn't self-help in a sense. You have to work at it, but you need help to do it. The help must be mutual. We tried to capture this seeming paradox in the statement that, "You alone can do it, but you can't do it alone." It has got to be an interactive process. The person who gives the help, may benefit from that more than the person who receives the help. This is the kind of logic that is not applicable in the sphere of physical medicine. If we try to think along AA lines and medical lines, I think we run into difficulties.

David Rothenberg:

If that is the premise, then the next move would be for people to be concerned about a social structure which has the kind of economic and psychological pressures which provoke people into situations which bring them to all the groups. That suggests that there is a preventive through social change with your premise at the end of the road. Probably the most dramatic example would be the group known as Parents Anonymous which is a group in no way I thought that ex-cons would become involved in. Until we found that a series of ex-cons who were doing well, and whose wives became pregnant suddenly were going through great reversals. We found out through rap sessions that they were all battered kids who have never dealt with that aspect of it, and had no frame of reference to be good parents. All they knew about being a parent was being abusive or neglectful. That is what they had. So we tried to break the cycle. We used rap sessions of abused kids who grew up to be anti-social people and acted out that abuse. Parents Anonymous should eventually go out of business, because there aren't the kinds of pressures that create abusive parents. Most of the parents who were abusive had parents who were very poor. The mother was stuck in the house or the father was stuck with 5 kids, creating a kind of pressure cooker that was taken out on the kids. So you have the sort of social condition which creates a social abuse which creates a problem. Am I being understood?

Hobart Mowrer:

Very well indeed. I am very sympathetic with what you are saying, but there is a trap there. Again the wisdom of AA can help us. I don't have the twelve traditions before me, but they say in the twelve traditions, that AA does not promote any causes, doesn't sponsor any reforms, or anything of that sort. One of the reasons for that is that about the time of the Civil War there was an organization called the Washingtonians in Washington, D.C. for alcoholics. They were doing very good work too, succeeding virtually as well as AA. Then they became involved in the Civil War Issue and they got caught in the crunch between the abolitionists and the slave people. AA has survived as long as it has, I think, by doing what in some ways seems like a cop-out. That is to say, it refuses to go out there and try to change the conditions which drive men and women to drink.

Dave Rotherberg:

Yes, but many of the individual members given the strength through the AA fellowship move on, not as AA people but as agents for social change.

Hobart Mowrer:

Fine, but the organization itself is careful not to take any political or social stance.

Jack M:

We like to say fellowship rather than organization. I am with AA and I'd like to put in one injection in this. I thoroughly agree with what the doctor has said. When we do introduce any outside controversy the thing falls apart. Thinking of your argument on the social thing, here is what is worrying me. The AMA and my own observation has been that over 50% of the people I have worked with on AA have alcoholic parents, or uncles or aunts who are alcoholics. The social system may have promoted them. But I think there are some who have inherited alcoholism. My father was an alcoholic, I am an alcoholic, and I lost a 17 year old boy through alcoholism, after I had sobered up. My father sobered up when I was 5 years old.

Hobart Mowrer:

May I just read two sentences that encapsulates the AA position. "AA is not allied with any sect, denomination, politics, organization or institution. It does not wish to engage in any controversy; neither endorses nor opposes any causes. Our primary purpose is to stay sober and to help other alcoholics to achieve sobriety."

John Maher:

I hope this is the kind of group where we can say what we think about each other - we don't have to play house. AA is a group that is one of the most effective in dealing with white middle class citizens, who have a desire to adjust to a particular aspect of our society. In the coal fields, in the share croppers' South, in the black community of the big cities, in the Latin American communities, they have had little or no impact. Let's not say AA is not good - it is the best we've got for alcoholism in this community. Any group of people who were afraid to break up their group for some of the bums who are pro-slavery - I'd rather have drunken slave owners. They are easier to fight. If we are going to have sobriety at any price, I'll tell you what was the best charity of the century! The German Winter Relief Fund. They went out in the streets, in the snow, with begged shoes for German children of the soldiers at the front. These people were wonderful people. They died in the streets. You know what? They kept the war against the Nazis going for two more years, because they kept taking care of the Nazi wives and kids and let them stay at Stalingrad. I strongly suggest to you as a man with obviously historical perspective, that if you can seriously sit here and say that since some of them were slavers owners, the group broke up, and we don't want that repeated. I would suspect that not only do we have to cure them of their alcoholism, we have to cure them of their slave ownership too. That seems to me to be the problem of the self-help groups that we run into - one of the problems that we have to look out for is an incredible intellectual hemophilia It comes from massive symptom reinforcement as we rejoice in our own delusion that we are the final salvation, and better than the professional classes when in fact we just serve a different function than they serve. What I find with AA, with Synanon, to a degree with the Delancey Street, with great number of places, is this incredible worship of our own success and a total refusal to accept responsibility for our own plug-in parts that perpetuate the system. As long as there is a Spanish Harlem, there will be drug addicts, no matter how many I cure. As long as there is a Tony Boyle shooting Yablonskys, there is gonna be drunks, no matter how many go to Seattle, find a friend and like each other. These issues vital to our people may not be the major concern to many of the people here. But to the working class American, these are our major concerns. We find that many of the self-help groups that do wonderful work are part and parcel. In fact rehabilitation is thought of in terms of when our kids get a neck tie and become very middle class. The problem is that there are no jobs for them in the middle class. There is no way for them to enter the middle class. They need a different value structure to survive in their particular world and build out of it. We need business in the middle class to allign themselves with us before taxes break the backbone of the economy and we wind up in a welfare state without the benefits of capitalism or true communism. We are kind of scared. When we hear defenses like yours we find that it is the ultimate clergyman rationization. I for one would rather be shooting dope than be the friend of a slave owner, than be sober and modify our policies so that the slave owner will stay and do us the favor of helping himself by being our friend.

Dave Kothenberg:

Let's outline what we are saying so far. Are we content with the feeling of gratification of helping one without ignoring the reality of one, as a trade off for a system which keeps us in business because it keeps the line of the one long? I have a very tough time even taking issue with AA because of the number of people that we have worked with whose lives have been salvaged. They are real people that I love, and AA has pulled them out. Yet as individuals, AA people from the strength that they have gotten from AA, have not been content to let that be enough. They have moved on, protecting their AA anonymity , and have moved into other arenas to create a kind of social change. That is not to negate the existence of AA but it is a danger, as I think John very well outlined. There is a danger of falling back on AA as a justification for not going into the bigger battle.

HEALTH GROUPS

Zachary Gussow:

This session has the title of "Health Groups," which means we are going to be talking about physical illness. I am Zachary Gussow, an anthropologist. My co-coordinator is Marjorie Guthrie who is the founder of the Committee to Combat Huntington's Disease. Most of the talk today has been associated with mental illness or problems of addiction. But there are other groups, mutual help groups of one sort or another, which have been formed in the last 20 or 30 years, focusing around specific physical illnesses. Some of these groups are not as well known as groups within the fields of mental health and mental illness. I might mention a few of them. Emphysema Anonymous, Ostomy groups, Stroke clubs, Mended Hearts, a club that is being formed for Arthritis, and a great many others that we know about. Unfortunately, the sessions here are not being represented too well by members of the groups for physical illnesses. They were invited, but somehow they did not come.

The theme I wanted to stress is that many of the sorts of problems that were being discussed in terms of mental illness social problems, economic problems, political problems, problems with the establishment, problems with professionals also exist in the area of physical illness. The format will be very simple. Marjorie Guthrie will not be with us after today for she has to rush back to New York. Therefore I am going to give her the opportunity to talk about her Committee to Combat

Huntington's Disease: how it was formed, and the kind of work they are doing. We will then leave the rest of our time open for discussion.

Marjorie Guthrie:

I have to tell you a little bit about the background of our organization because I think that it is not really unique, except that in looking around I have learned that everything you have said this morning applies to us. Everything that was not said about health applies to us. I used to tease the people in our organization that we have the right disease at the right time because the big frontiers of research today, I believe, are in the area of brain research, spinal cord as it applies to brain research, and genetics. Of course that is no satisfaction. Let me go back and tell you how we started and why I think what we have to say might be interesting and relate to your problems as you discussed them this morning.

My husband was in the hospital for 15 years dying of a disorder called Huntington's Chorea, or Huntington's disease. It took several years before we even got a diagnosis. The family suffered; he suffered; there were many problems involved. When we got the diagnosis, I was told hopeless, helpless, go home - forget about it. In fact every person I spoke to said to me, "Marjorie, don't let your children see what is going to happen to Woody. It is so devastating that they would not be able to live normal, healthy happy lives if they saw their father in the condition that was supposedly going to happen."

It just so happens, that Woody being a musician and a creative person and I being a dancer and a creative person, I had a strange feeling that if my children turned out to have one half of the imagination and creativity that my husband had, they might think it to be even worse than what it might be. So against the advice of everybody, I took my children to the hospital regularly when my husband could no longer come home from the hospital and visit in the house. We used to go out to Brooklyn State and dance on the lawn, sing on the lawn and motion to him up in the third floor window. We decided we would make the best of the situation. My children lived with it, they saw it, and we suffered in quiet ways not knowing what the future would be.

You don't realize that I am talking about a genetic disorder. All of my children have the same risk as any child who has a parent with this disease. It means 50-50. At the age of 30 or 40, my children or any child with a parent with this disease could begin to have involuntary movement which becomes so violent as the years go along that the patient ends up sitting in a wheel chair. They are no longer able to talk or walk or feed themselves, unable to express their desires because even the vocal chords require brain, neurological transmission to be able to get down to the mouth to be able to say what you want to say. I can't tell you how devastating it was for me to go into the hospital and see my husband with two fingers like this waving his hand in the air. All he wanted was a cigarette and nobody knew that is what he meant. So I would give him a cigarette. Frustration from morning to night. Well I lived with this hopeless and helpless situation as I was told until 1967. My children were growing up. I am sort of angry in a way. I can say it now with a smile, but really down deep in my heart, I am kind of angry. I wish somebody had not told me helpless and hopeless. I wish somebody could have told me, "Well, it's true we don't know anything about it, but maybe someday we'll do something." If somebody had only said a hopeful word, I might have started ten years before what I finally did get around to doing in 1967.

But I was foolish like most young people and accepted the word of the authorities, of the medical profession, and went along thinking there was nothing I can do. And of course 15 years later, I woke up. I said to myself, you know it is funny, I knew already that as a professional dancer, I was going to be poor. This didn't bother me. I also knew that I was going to be at the bottom of the cultural ladder, and this didn't bother me. But with that kind of courage and with the discipline that it takes to be a professional dancer, I woke up and said no more. I am sure I can do something. The way I started was by turning to my husband and saying, "Woody, nobody knows anything about this disease. Now if you could tell me something, maybe I could go to the doctors and tell them something." So I started a series of questions, and he could no longer talk. So I made 3 cards, a yes, a no, and a question mark. I spread them out on the bed and far enough apart so that I was sure that he was not moving this involuntary hand to the wrong card. I made sure it was in the right place. I asked him a series of questions. I must tell you also that he was placed in a mental institution because that was the place we were told to take him. As the years went on, I see that he responds to me in every way. The mail comes in and I read it to him. He enjoys it; he smiles when he should; he is interested. I didn't see that mental deterioration that I was waiting for.

So in my three questions, I began to ask questions like, "What do you do here all day?" Do you think?" The answer was always yes. "What do you think about--the past?" The answer was yes. "Do you worry about the future?" The answer was no. When I got very brave, I asked, "Do you want to live?" The answer was always yes. Finally, one day I called in one of doctors and I said, "There is something very strange. I do not see the mental deterioration that Dr. Huntington wrote in his famous paper of 1872. My husband seems to be a very bright man, still." I have a brother, who is a psychoanalyst who came to visit him in the hospital after not seeing him for seven years. My brother came in and sat down. Woody could no longer talk. We talked. I made it a practice always to bring somebody with me. I found it very difficult to talk to somebody who could not respond, so I always brought a third person. Woody would always smile and listen to the news about the children and the various things that were happening. My brother came and I told him what I thought about this disorder. When he had finished talking with Woody, who responded and recognized him immediately, we walked out. He said, "Marjorie, you are absolutely right. The tragedy of this disease is that there was a whole man inside this shell."

This was the beginning of my turning to the medical profession and saying, "Listen, I'll tell you something about this disease, but you'll have to do something." The first doctor I approached was taking care of Woody at the time at the Cremore Institute. I said, "Dr. Whittier, I am going to do something, but first you have to educate me. First tell me what I have to know." He began to talk to me with medical jargon. I told him to talk to me in plain English, so I can talk to somebody else in plain English. So with this beginning, I found my way, strangely enough, at the door of the Secretary of the Interior, Udall. He had given my husband an award for the beautiful songs he had written extolling the beauties of our country. I went to him and said, "Look, I have learned it is always best to start at the top. Would you please send me to the top person who knows the most about Huntington's disease?" So he sent me to Dr. Maslund who at that time was the Director of the National Institute for Neurological Diseases and Stroke.

I can tell you that I may sound as if I know what I am talking about today. But the day I went to see him, I was so scared and so frightened that my knees shook. I called up an absolute stranger whom I knew had been a childhood friend of Woody's who lived in Washington, D.C. I called this strange lady on the phone and I said, "Gladys, I have to go see a very important man, and I am so scared I just can't go. Would you go with me?" This strange lady went with me, drove me to the institute, and I walked up into these beautiful buildings. This fatherly figure greeted me, smiled and said, "We don't know very much about Huntington's." I said, "You mean the top man doesn't know anything about Huntington's?" He said, "Well, I know somebody else who did a survey and I think he would like to meet you." So he called this man on the phone in my presence and the only word I caught was, "Well, I'll see what I can do." I went with my friend to another building and a lovely young man greeted me at the door with arms outstretched, he hugged me and he said, "Do you know what you did?" I said, "No, what did I do?" He said, that there was a group of physicians and scientists who are interested in forming a research commission on Huntington's Chorea of the World Federation of Neurology which is going to be meeting in Montreal. We asked for funding to support such a meeting and we were turned down. I have a funny feeling that when Dr. Maslund said, "I'll see what I can do," he was going to find those funds.

I arrived in Montreal as a celebrity. The funds were found. I knew nothing. I walked into a room and everybody applauded. I didn't know why. There were twelve people there from several countries around the world. All of them were going to sit down and start a research commission for Huntington's Chorea. I listened. I was stunned. They turned to me and thanked me, and I said, "Now tell me what do I do next." They said that they believed that this disease was probably not as rare as was thought. Perhaps with your name, you could find a few more families because we can't do research without families. All right. That was my first assignment. I went back to New York City and as luck would have it - I often say the Gods do help us in strange and mysterious ways - that was the year my son made a moving picture called "Alice's Restaurant." In that film there was a little scene where you see Woody dying in the hospital and Arlo comes to the hospital and talks to his father. Incidentally, if any of you did see it, the lady who played me is not me - I am much nicer!

A very kind lady had written a good review of that picture in the Long Island newspapers. I called her on the phone and said, "You were kind enough to write a nice review of my son's picture. Would you write an article about me even though you are a newspaper movie critic?" She said, "Well, I'll try." So she wrote a rather nice article that said I am looking for any other family with this problem. Six people responded. Four of them came from Philadelphia. We met in a room on a very hot day and we started to talk. Because it was so hot, I turned around to one of the young men and said, "Listen, how about running down and buying some cokes for us. It is so warm." He said, "Oh, I'll be glad to." As soon as the door was closed, another young man who had come with him began to talk like this: "I have to tell you something. We have never said this. This disease is in my family. We never said it out loud. We never talked about it. We knew that my mother had it." He exploded with words. And he said, "I even think my brother who went down for the cokes actually has it. I can't believe we are sitting here in this room and talking about it to someone else who wants to hear us talk about it." He went on and on and on.

From this little beginning, I learned a great deal. Basically, I went around the country doing exactly what I had just done. Finding people. Going to newspapers and saying write a story about me. Today we do have a mailing list of 15,000 names, 5,000 identified families. When I say families, it doesn't mean one. In my own family for instance, I have 3 children, 2 grandchildren. My little red dot on my card means 5 at-risk people. We traced 80 at-risk people from one 4 year old child. We have learned that there are children with this disorder who have often been misdiagnosed epilepsy. We have learned that there are adults that have been misdiagnosed Parkinsons. I also have an affiliated group in England, Scotland, Australia, and Canada. I have visited other countries and they will be in other countries as more and more people want to help.

How does this relate to you? I think that we face the same problems that everyone of you have faced and maybe more. I would like to dramatize it. I did it in our small little group this morning and Zach thought that I ought to do it for you today. So I am going to repeat it for you, and show you what I have learned by asking, listening, and trying, and relating to all kinds of people. This disorder is in every kind of person - in every kind of country - there are no barriers when it comes to Huntington's and some of the other disorders. Before I do my little drawing for you, I want to tell you what I did for our first national conference, which we held in March, 1972. When I started thinking about what I want to do, the first thing I did was to sit down and write down what are my goals. What do I want to do? Where are the problems and who am I looking for, other than just the HD families?

I headed my goal sheet: research, education, assistance. I don't want to go through the whole sheet, but what I can tell you is that it wasn't just research in the disease itself I was looking for: medication, early detection, statistics, family trees, research and care. How do you take care of an HD patient? I learned that my husband didn't belong in a mental hospital. Where did he belong? What kind of help could I have given him? Research and physical therapy, speech therapy, psychiatry, genetic counseling, nursing homes, all of this is just part of research. When it came to education, I knew this was important to get to people - not only the HD families, but anyone who cared to know anything about it. Nurses, doctors, social agencies, writers, scientific investigators, the general public and so forth. Assistance, heavens, everybody needs help - in all of the areas.

So I worked out a little system for educating my people. Here it is. I start out with the HD patient and I say to the people, "That person has all kinds of problems." I can name five, and you can add five, and Alcoholics Anonymous can add five. Everybody in a sense who has a problem is a patient. We could name 20 or 30 problems that this man has. Maybe he didn't know he had the disease. Maybe he didn't know as in my family that Woody's grandfather drowned at the age of 28 before the disease could appear. So therefore, we didn't even know it was in the family until the mother developed the symptoms. So he has all kinds of troubles.

Then we have me, the wife. You see I am going to draw a circle too. What do I tell my children? What do I tell my husband? How do I tell my children that they may inherit this disorder? When do I tell my children? Before they get married? Before they have the first child? Or not at all. I have problems. I am the wife of the patient. Then I say, what about those children of mine. How do they tell the children next door that their father looks funny, that he walks like a drunkard and he is not even drunk? What do my children do when they see their father shaking all over the place and they don't know what is wrong? He drops his food all over the place. He looks funny, and dresses funny. They've got problems.

Do they want their neighbors'children to come into our house and see this strange looking man? You can go on from there. You know what the problems are. Then comes the doctor. That sad man who says to me hopeless and helpless, who doesn't want to see an HD patient because he doesn't know what to do with him; who feels guilty because he doesn't know what to do with him. He doesn't know how to handle me or my children or the patient. He goes home feeling so bad that he doesn't want to see that patient. He has got problems! He has his own guilt and his own lack of information as to what to do about that patient. You could go on from there. Surely some doctors tell you about how they feel about handling so-called difficult, rare cases.

Then comes the community. The church or synagogue where you go. Do you bring somebody into that church that looks so awful that he can't wear the clothes, and everybody turns around and looks? What does the pastor say? What happens in that community? What do you say in school? What do you say in the supermarket? The entire community has problems because they do not know how to handle our family. Everybody in that community whispers. They don't know if they should go over and say hello to Woody, or if they shouldn't talk to him. Should they bring him food and try to feed him when he spills it? They don't know how to act. The community gets bigger.

Then we get to what I call government - the city, state, and federal government. They are all concerned. They don't know what to do. Maybe I haven't even told them what my problem is. So finally we work out a way where we communicate, publish, and do all kinds of things. I've been to see enough senators to know that he has a problem. Every senator I have ever seen sits there and is absolutely stunned when I tell him what is going on in the area of genetic and neurological disorders. They don't really know. I am not really blaming him. I am blaming me - for waiting those sixteen years. Now I start to look around. You know what I have found out? There is a family over here with cystic fibrosis; one with heart disease; one with cancer; Alcoholics Anonymous; learning disabilities; Parkinsons; Epilepsy; mental illness; Paraplegia. Anybody who has been in a bad auto accident wants a good neurologist so he has got his problems.

As I start to draw those circles around each one of these, what have we got? We are all in this together. Everybody on every level has a problem. They are all related. You know it reminds me of a little river where you throw the stone in and the ripples just go on and on and on and on. I believe that everything you said this morning, is just like this. We are all in it together. The worst thing that we can do, I believe, and I speak for myself and our Committee, is to believe that you can solve your problems all by yourself. That word "self-help" doesn't mean a thing if someone doesn't plant that seed and nourish it, and give it sunshine, water, feed it, to make it grow. One of the things that you spoke about this morning when you mentioned money. I can tell you I was and still am a volunteer. I travelled for five years and founded at least 50 chapters at my own expense. Do you know what has happened? We are so big now. I have found these families with so many troubles now, that I have gotten to the point of what I call diminishing returns. I can no longer personally pay for the newsletter and the help and support that we give to these families. Now I have turned to bigger things.

I am now standing here and I can talk to you, not for Huntington's, but about health as a priority in this country. Because we are all in it together. One of the things I didn't bring, and I am so sorry I didn't. I have a newspaper clipping that I picked up in San Francisco. It is two columns wide and an entire newspaper long. It says at the top "The Status of problems before the Congress today." It starts at the top with population and war and the ecology and education. What is at the bottom - health. I say that if you could take health and put it at the top you have all those marvelous brains that would solve the rest of the problems. It takes people who are well to solve the problem - not the sick and dying. I represent in my thinking, all of you. When I go before the congressional committee and speak as I have and testified, I don't speak for me anymore.

You know Woody used to tell a little story. In the old days when I was a young woman, we had the big fight for unions. We sang union songs and we talked about working together. Once he was asked to write a song for the Ladies Auxiliary of the CIO. He wrote a song for the Ladies Auxiliary and it was something like, "Oh the ladies auxiliary - it's a great auxiliary. It is the best auxiliary that you ever could find. If you need an auxiliary, go see the ladies auxiliary. That is the ladies auxil-i-ary." That is the song he sang.

Then he told this little story. "Some rabbits were chased into the hollow of the tree. A lot of foxes came and scratched and scrawled and ran all around the tree. The mother turned to the father rabbit and said, "What are we going to do? We'll never get out of here alive." The father rabbit turned around and he winked, "We're going to stay here until we outnumber them." I won't be here tomorrow. I would hope that you will work out a way tomorrow for all of us to get together, with our differences, and outnumber the people who don't understand some of the things that you understand, but I think that I am beginning to understand. I have learned, incidentally, I don't want to put down doctors. I don't want to put down politicians. And I don't want to put down anybody that wants to help. Because all together - little bits like your organization and mine are coming together, and we will outnumber them. We must think of it this way. And I would hope that this is the best message I could bring to you.

Zachary Gussow:

And somebody said to me that Karl Menninger was going to be a hard act to follow! I think we found a closing act. I don't know quite where to take this at this point. Marjorie Guthrie has raised so many issues. I only wish that some of the people from the Stroke Club were able to come to Chicago. Marjorie was talking about Woody's raising two fingers, and Marjorie being able to decipher what he was asking for. This reminds me of so many interviews with so many stroke patients, who through periods of aphasia, come home, and can't speak. Nobody has told them that these people also can hear. Families and friends come around, they talk around and about the patient, and the patient has become almost an non-person. Until the Stroke Club members have gone through similar experiences and eventually find these people in the same way Marjorie described her finding people - without any kind of a referral system, doing it on their own. Occassionally they get the help of someone in the medical profession, but sometimes not. They would come and teach these families and friends that the patient can hear. There is a way to communicate with them, by simply holding their hand and letting the patient squeeze their hand, when they understand. The fact that the patient was not responding to cues of the others simply turned him into a non-person.

The whole area of medical rehabilitation, as I said this morning in our little group, exists in textbooks only. I was reading a text book the other day on medical rehabilitation. I was looking at the 1971 edition of Rusk's manual on medical rehabilitation. My eye caught a subsection called "the unmotivated patient." It was in a chapter on Psychiatric Problems: it was not only in a chapter on psychiatric problems, it was sandwiched between a section on psychosis and a section on addiction. That is rather frightening. In terms of rehabilitation, there is not really much within the acute illness disease model which is taught in medical schools and which, of course, doctors practice. They do not understand rehabilitation. Rehabilitation for many of the physical illnesses is being provided today for the past 10, 20, 30 years by mutual help groups who are teaching each other. They are not only teaching each other, but are actively engaged in trying to make an impact on the medical profession itself. Many groups are actually struggling to get into a position where they can articulate or relate to physicians, to try to make them more fully aware, more conscious, of all the problems that exist once the patient has left the hospital or even while the patient is in the hospital. George Tracy and I have been working together for the past year and a half, looking into these groups, with the help of the Stone Foundation.

Marjorie Guthrie:

If anyone is interested, on every circle that I drew, we have done something to recognize all these things that we thought were needed. For instance, this is a little pamphlet that I have helped to promote which is being printed by the National Institute for Neurological Diseases and Stroke. It is to help young people in high school to become interested in the brain age. If the big frontier of tomorrow is going to be the brain, then we must start with young people. So here is a marvelous little pamphlet that we have gotten together with nice jokes on the back. It tells what is happening. Here is what we have done. I went down personally to the National Science Teachers Association in Washington. I did my homework before I went. I found that they have a publication that goes to science teachers. I saw that there was nothing about brain or genetics in there. So I walked in and said how very wonderful I thought their publications were, and I had something very marvelous to offer them. Of course, they were interested. We sold them the idea and got them to prepare a little insert that goes in the front that promotes or helps a science teacher to promote interest in brain research or brain understanding. This is going to be mailed in September to 16,000 heads of high schools in the science departments. We're even going to offer through the Institute a service award to any youngster who goes to a hospital or wants to help anybody who has neurological disorders. We are also going to give a science award to any youngster who might want to do something in the area of scientific research that has to do with the brain or neurology.

We are starting now our program in terms of education, starting with the high school student. Then we have an organization now with a newsletter. This is the National Committee for Research in Neurological Disorders, and I am proud to be the public education chairman. What we are doing is coordinating the five biggies, those you have heard so much about like muscular dystrophy, cerebral palsy, epilepsy, Easter seal, and multiple sclerosis. Next to that we have all of the smaller groups like Parkinsons, Huntingtons, Learning Disabilities and Paraplegia. What I have succeeded in doing, and it was hard, was to get every one of those agencies to not only put up a little money so that we could have an organization like this, but to even get their names on the same piece of paper! My goal is that now that we got all the names on it, we might even do some things together! But the first thing was to make it visible. And I can tell you it was tough. Everybody is so divided, and I must confess, I think I know the reasons. I think it is unfortunate. I think that all the major health agencies want to perpetuate their agencies. I wish to cure diseases. This is the problem.

But there is so much work to do, that I have re-assured them all that we have plenty to do. Let's use our skills and talents; so we are coordinating. The same thing in all the genetic diseases. I don't mind telling you that the latest facts tell us, and I am sure Zach will bear me out, that there is definitely a component in parts of cancer as related to genetic problems. Dr. Victor McCusik of John Hopkins has now listed 2,200 known genetic disorders. They have been in existence for hundreds of years. All we have to do is find the names and identify them which we are doing now with new technology. You are a part of that. Everyone of you is a product of your genes and you should be interested in helping us foster the big umbrella approach to basic research. You recall the recent statement by the head of the Cancer Institute, who said, "How unfortunate that we were putting all the money into Cancer at the expense of other Institutes." He knows that there could be a fellow over there in neurology who may even solve cancer. There may be a guy in multiple sclerosis who could solve muscular dystrophy. I am angry when muscular dystrophy has a telethon and an opportunity to educate millions of people and they don't. But they will hear from me soon.

Hobart Mowrer:

What is your thinking about genetic counseling?

Marjorie Guthrie:

Well, I have to tell you how I really feel. The first man I ever met who asked me that question,by the way,is a world reknown geneticist, Dr. Kurt Stern from the University of California at Berkely. I came to see him before I did anything, when I was going around asking questions. As I was leaving the room he said to me, "Mrs. Guthrie, can I ask you if you had known what your husband had, would you have had children?" On the moment, just thinking, I said that I don't know if I could give an honest answer, but my feeling is that life taught me something. I had a little child of 4 years of age who died in a fire. I will never know if she had Huntington's or not. When she died, I remember turning to my husband and saying, "If somebody would give you a child for 4 years and take that child away, would you have wanted to have that child? What would you answer?" My husband and I both agreed that we would have said, "Yes, we'll take that child for four years."

With that little background I turned to Dr. Stern and said, "You know it's funny, I think I would have had my children." Today, maybe 10 years later, my answer for myself is I would have my children - yes. We have taken the position that we are not counselors; rather we are educational people who inform. In our publications, we take two points of view on genetic counselling. I recall one of the first people I ever met at a neurological meeting when I was scared stiff, out in a big hallway behind a sign that said, "Committee to Combat Huntingtons Disease." They put me in the hallway because when it was suggested that I go to the exhibit booth, I asked what will I exhibit except myself. So I sat in the hallway instead. During one of those coffee breaks, a very pompous doctor walked by, and said, "Huntington's disease. That's easy. Sterilize them all." He went on walking to get his free coffee and I plopped myself down in the seat - stunned. I knew he had to return, so I waited for him. When he came by, I called to him and said, "Doctor, first of all, we are talking about people, not animals. Second of all, if I can't find all the people, why do you think you can?"

Now, that was the beginning of my education in terms of medicine. I don't think there are answers. I do know one thing: you can't hold back science. And science is going to find the answers, whether you give them the money today or tomorrow or ten years from now. If you stop to say, "You should be sterilized and you should be sterilized," - I happen to know there are 2,200 known genetic disorders today - where do you stop? I think the problem is research. I think the problem is education. And I would not ever tell anybody to have children or not to have children. I am telling you my personal feelings. I think that today genetic counselling is beginning to realize that we are talking about people. It so happens that I am serving on the National Institute of General Medical Science Advisory Council. One of the things that our Council has done is that we are fighting desparately not to permit scientific research to use the name of "human subjects." We are calling for the word "human participants." Our Council is taking that position and I think that the problems are yet to be resolved.

Donald Traunstein:

You say you provide information, but you would not make a suggestion or recommendation?

Marjorie Guthrie:

No, I wouldn't. Most of the counselors that we send referrals to are people who are able to explore what the referral can live with. What facts can you live with? I must tell you that I confronted the head of the National Genetic Foundation one day after we had a suicide. This person had just gone for genetic counselling. In my anger, I turned to the doctor and said, "Who the heck needs you? If we're going to go commit suicide after we go to see your genetic counselors, why stop on the way and pay $25?"

Donald Traunstein:

One of the things I am interested in is the similiarities between these organizations and my own specialization in Retardation. For years, the parents complaint has been that they are put away as hopeless and helpless.

Marjorie Guthrie:

I think there is going to be a change if enough people care and spread the word and work.

John Maher:

How can groups that don't have much money help you?

Marjorie Guthrie:

I have no money either. When you say help, you know what you can do? You can talk and you can educate. I think that educated people are motivated. I think that goes for all the things you talk about. It doesn't necessarily take money to educate. When the government was withholding funds for all the Institutes in 1971 and 1972, we conducted a campaign of letter writing. Then funds were released. Somebody always manages to come along who has some money. Moreover, I would suggest that the Stone Foundation reconsider their policy. When I heard that they were only going to fund meetings of self-help groups themselves, I thought they could still be very helpful in giving seed money here and there to the groups that need to get started. For example, I have reached a plateau that now needs some funding. I think once you prove yourself, have shown that you can do something, are effective, what is the harm in spending a little money on people like us? I would hope that could happen.

David Rothenberg:

Mrs. Guthrie, you send waves of concern which I think we are all indebted to. It is very solidifying in a room which an hour ago was barking. It is very interesting how a field which at the beginning of the hour seemed so far away from what my life is about now has come so close. Many of the things that you have been touching on overlap. I think it is wonderful that you have the five different organizations on the same letterhead. I recall when Dr. Salk invented the vaccine, he commented that the March of Dimes people would have to search out another disease to justify their existence. What is so important in what you have said, is that we have an investment in the solution of the problems, and not a stake in the pain it comes in. If we do our job, we are not going to go out of business. There is another problem waiting for us. If the March of Dimes people understood that, they would realize that didn't need polio. The waves which you describe in your circle remind me of a poem I recall from college. "They made a circle and drew us out. But love and I had the wit to win. We drew a larger circle and took them in."

Francis Bosworth:

I'd like to add a footnote to what Marjorie has said, especially since we knew each other in the 30's. One of the reasons that Marjorie is so lucid and optimistic and helpful in this field is that she comes from a background of the arts rather than the sciences.

Demitri Shimkin:

I think there is emerging, particularly out of Mrs. Guthrie's statement, a needed modification in the word self-help which is awfully narrow and really inadequate. I think there is another concept which again is not really mutual help. You are talking here, and we have had more than one illustration, really of "catalytic groups." This is the real question that you are talking about - a catalytic person. In terms of the membership represented here, this is a very small part of the total population. But it is a part that has a potential lever. There are two things that are important here that are implied in Mrs. Guthrie's statement, and I would like to stress them. First, these groups, the self-help, mutual help, catalytic groups, have to see their mission in the context of the natural groups - the families, the voluntary neighborhood associations and so on. Otherwise, except as catalysts, they just haven't got the energy. I think we haven't attacked that problem until Mrs. Guthrie indicated this with her circles. The other thing which I think is equally important, and I had some experience in our work in Mississippi in that regard, is that we have to speak of our problems in real terms and not be deluded by things that vie for our attention which are often trivial. Let me give one illustration of that in a very practical way. In our work in Mississippi the whole problem of disease and the economics and other conditions of the black population have been terribly central. But we wanted to be sure that we were not missing specifics. So my colleagues and I did an enormous matrix analysis of mortality by county , by race, by cause of death, for the whole 63-67 period. In one of these data sheets would be 10,000 interrelationships.

We came up with just two findings of a positive nature, and one point is of a very interesting negative nature. The two positive findings were these: county by county, the cost in standardized terms of being black in Mississippi is 35% more mortality, plus or minus 15%. That is the real problem - racism. No matter how you spell it, the individual diseases and correlations were pretty random. The other thing that we found was that there was a specific association for both races between intensity of pesticide deposition and infant mortality. That just came out like a sore thumb. The negative correlation was that with a variance from 400 persons per physician to 12,000 persons per physician, the correlation between mortality, even by major causes, and physicians by themselves was beautifully random. Physicians in isolation, statistically, can't do the job, as a matter of extraordinarily high significance. You have got to tie them in within systems. This is the whole problem: the medical profession with all its skills must operate in a context of acceptance of continuity of other social structures. It is not a problem, with all due respect, Dr. Menninger, of physician vs. self-help groups. In so many cases these must be essential partners. I think that some of the discussion today was a false discussion because it is like the opposition - the fight between the right leg and the left leg. I don't see it. I think Mrs. Guthrie has tied it back together. Because her problem statement shows that the operational aspects of every problem that we have to deal with here are very similar. It is this series of circles from the catalytic groups to the larger society which is the critical dimension. So what she has done is not only a brilliant exposition as an artist, I think it is a brilliant analysis in terms of a social system.

CHAPTER VI

SELF-HELP IN CHINA

David Ferleger:

As most of us know, there has been a tremendous explosion of interest in China in recent years, both because of the ping-pong diplomacy of Richard Nixon and Henry Kissinger, as well as emerging scholarly and lay interest in the kinds of things that have happened to change so radically life in one of the largest countries in the world. I think that Len Borman asked me to introduce Peter New because Len remembered something about my interest in classical Chinese poetry. Actually, I'm not at all qualified to introduce Peter New because my real knowledge of Chinese life stops a hundred years ago. But in getting involved in mental health and in the political problems that surround all health issues, I have gotten very interested in the relationships between social structures as a whole, and the individual problems that people have. This struggle between the individual's attempts to find solutions to problems, and the mutual self-help or catalytic groups' attempts may be on the other side of the more political and social action-oriented attempts that some of us are involved with I have thought about the problems of weeding out fraudulent therapists from real therapists, and how the client groups get to control the professionals who are in effect trying to control them. Do you keep a social system going and deliver the services that need to be done, and still work out a system that respects both the integrity of the individual and solves the very real social problems that we all have?

Since the last revolution in China attempts have been made to resolve some of these issues. China has managed to eliminate a lot of social, medical-type problems that we seem to take for granted in our country. Prostitution is just about gone, drug addiction and venereal disease have diminished to the point where it's no longer any kind of problem at all, from what I understand. Many diseases have been reduced to the point where they can be controlled without the effort we seem to make in this country. This kind of social change has been accompanied by the way people conduct their daily lives. The criticism - self-criticism method which some of you may know about appears to be going along both at the highest political levels, as well as in the factories and the schools and in personal relationships among people. I'm a lawyer and I remember Felix Greene had a chapter in one of his writings on "Divorce Trial in China." What the trial amounted to was a discussion that was almost a friendly discussion among the husband and wife about what they were criticizing about their spouse and themselves and an attempt by the community to help solve those very individual problems.

Tonight Peter New of the University of Toronto is going to talk about the barefoot doctors in China. The little bit that I know tells me that they usually are not barefoot. I don't know much more about them and I think that his efforts come out of a number of weeks with an all-Chinese group in China trying to make a documentary film on the paramedical system of barefoot doctoring. He is going to show some slides and after his half hour of presentation Dr. Yi-Chuang Lu of of organizational changes have come about to create certain changes in specific areas that we admire them for? My basic argument, and you might disagree is that for some of us who are so enchanted with certain kinds of changes in China that we want to move one particular piece of it over, I'm afraid that it's not quite so easy. I think you will all certainly understand some of this. So let's show you basically what is going on, via self-help in the current situation. China now, of course, in the total country, is essentially self-help. Self-help begins at the time when the child is born. Now it's estimated that about one-half of the country is 20 years and below in age. About 60% of the country is now 30 years and below. So most of these people were born into this kind of regime. You might say they don't know any other way. One of the basic changes is that both men and women work. All sorts of places have nurseries now. This particular commune is called "August 1," has 21,000 people, and 73 production teams. Basically, in this kind of organization there are about 300 persons in each team and they know well each other in the production teams. If you have a hotel of this size, you would also have nurseries around so that the workers could bring their children to the nursery and go on with our conference uninterrupted except for those of you mothers who might be breast-feeding.

When we appeared at this particular nursery, these youngsters came and greeted us, then led us back into the interior where they became our guides. They are three or four years old, and they told us essentially what was going on. The development of self-confidence in these children begins at a very young age. Now when they led us into the back, they the Department of Psychiatry of the University of Chicago is going to discuss mental health in China. I have learned from her just briefly that things are a whole lot different than they are here in the United States.

Peter K. New:

I'll come right to the point as to what I'm going to show you, what I'm going to talk to you about. Those of you who have had an opportunity to look at my paper will have some general idea as to why I went to China. Very briefly I was born in China, came over to the States when I was about 14 years old, and went back to China in 1948 after I graduated from college. At that time, I didn't quite know whether I wanted to be a fireman or a trucker or a policeman or whatever. Nevertheless, I went back and I worked at the National Medical College of Shanghai. You might call me the water boy at that time partly because of the newly established Department of Public Health. Whenever they wanted a field trip, I was the water boy who went along and gave everybody some drinks while they were looking at the sewage plants, etc. I left China in 1949, came back here and I haven't been back since 1973 when I was there for five weeks.

Now what you're going to be seeing - I'll throw in a few pictures about barefoot doctors and you know, once you've seen one, you've seen them all! But in the meantime, I want to show you something about the total system change. It's both system as well as systematic change, and in terms of our current conference here it makes sense, I think, to try to understand it in terms of self-help and mutual help. What kinds led us into a dramatic production. These kinds of plays go on all the time, and whenever we have visitors or guests, they'll put on a whole series of these plays. This particular play concerns a group of storekeepers. You will see cookie jars and candy jars and these people are opening up for the day. Now in walks this youngster who says to the others, "You know I hurt my leg and would you mind taking a look at this leg." So they say, "Oh, by all means. Come sit down." The little girl looks at the leg and says, "I'm afraid that your leg is hurt more than what we can do here, so I have to take you off to the hospital." The little boy who is hurt says, "Well, what am I going to do with all the vegetables that's in that tricycle? The people need them in the market place. What am I going to do if I go to the hospital? I'm not going to have time to take them there." The other little boy said to him, "Don't you worry, I will take this little tricycle over to the marketplace and I will give you the amount of money that is given to me. We must help each other."

Now this kind of a tag-line is used in most of these little plays. You get some idea of the kinds of cooperation and the mutual self-help that they engender in these children from very early on. Here's another kind of selflessness I suppose. My wife Mary went to this nursery and gave them some cookies and candy. They always called us aunty and uncle. The following day she went back, and the children whispered among themselves and said, "It was very good bringing us cookies and candies. Since the nursery had just received these dolls, maybe you would like the dolls in return." This is genuine, and not something prompted by teachers. This whispering went on and they sort of agreed, yes, they'll do it. So they presented these dolls to my wife which we brought back. This is the kind of training, if you want to call it that, the kind of spirit that they have.

School goes on for eleven months of the year. They get one month off. The whole philosophy and ideology is that one must not stay in school too long. We found that our standard kind of schooling of 12 years, 4 years of college, then professional schools or whatnot -- this is just verboten now. Because the Chairman feels that everybody should go out and get to work, not so much to produce things, but to serve the people and to understand the needs of these people. So youngsters go to school for 5 years in primary grade and 2 years in middle school and that's it. Then they go into the labor pool and then they are assigned to either communes or to factories.

Schools are still fairly traditional in one sense. The teacher reads a couple of paragraphs and the youngsters then will read back in unison a couple of paragraphs. So you can say, OK, the old McGuffy-Reader-kind-of-principle is still there. But I think they do that fairly effectively. The four current heroes in China basically are Lenin, Marx, Stalin and Engels, and these kids see them in all classrooms. When you have four pictures on one side of the wall, Chairman Mao is always at the other side on the other wall looking benignly at them. When you grow a little bit older and you may go the medical school, the group may select someone who has good ideological thinking and suggests that he should get some medical training. I visited a Western-type school. For this school, 70% of their curriculum is in Western medicine, histology, anatomy, and 30% is in Chinese medicine, in herbal medicine, in acupuncture and things of this sort. They no longer call their graduates doctors or professors; rather they call them comrades. That's a generic term that they use partly because they don't wish to create and foster the spirit of elitism. Rather everyone is like everyone else, and quibble as we might, this is the way that they try to do this sort of thing now. I also visited a Chinese medical school in Manchuria. This school teaches 70% Chinese medicine. They call the professors comrades here also. The barefoot doctors are there to get regular medical training. Medical schools provide only three years of training. Partly this is based of the philosophy of getting to work as quickly as possible. As you know, 80% of Chinese people live in rural areas. "August 1 " commune was formed around 1956. They had 990,000 out there digging irrigation ditches for 18 days, and within that time they had the total irrigation system developed so that now they grow rice, which is their main product. The rice grosses some 4.7 million dollars per year. This is to the tune of about 2.35 million U.S. dollars per year. This is an interesting spirit that is very different in quality from the kind of thing that is common in a disaster. This is one kind of instance of a number of others where mass kinds of effort are involved. China is a very regimented kind of country. It is common to hear a loudspeaker go on at 6:00 AM every morning with music and announcements. Then afterwards they have news. The loudspeaker never departs from you, never leaves you. Sometimes I think 1984 has been with us here for many years. But this sort of thing goes on to remind you that another day is here and you better get out and do some work. Some people get up for calisthenics even earlier, especially in the summertime, 5:00 AM or so.

The barefoot doctors get minimal kinds of training, some in three months time, some in six months time, some in a year's time. In terms of the kinds of needs, locally they decide if they can train barefoot doctors for a longer period of time or for a shorter period. In a place like Chicago where there are lots of hospitals and lots of medical schools, maybe they train them for a relatively shorter period of time so that they could again get out and work among the people. Then once a week they might go to Cook County Hospital or the University Hospital and get some more training. But if they are out in the rural areas they might get a very solid block of training for one whole year and go back every year for more training.

You must have seen in popular magazines and news reports that there are estimated to be about one million such barefoot doctors. On one commune I visited of 21,000 people, they have 26 barefoot doctors roaming all over the place. Some of them spend about one-third of their time out in the fields taking care of workers who might have problems. Some of them work in offices. Some communes have health clinics. They also pay for such service, that is decided at the commune level. One commune decided they would tax themselves in a cooperative health plan, $1.50 per person, child, adult for their care for the entire year. Another commune where we were at decided when they first got the cooperative health plan moving they would tax themselves $3.00 per person, which they changed to $2.00 when they had a surplus. So it's not like our Blue Cross/Blue Shield always having to go to the commissioner's office asking for a 40% raise each year.

MUTUAL HELP AND MENTAL HEALTH IN CHINA

Yi-chaung Lu:

Dr. New has presented to you an account of the barefoot doctors. Now how about mental health? Like health care in other fields, Chinese mental health services today are closely interweaved with the social networks of the society. Before the establishment of the revolutionary regime in 1949, mental health services in China were mostly fragmentary and individually oriented. In the Department of Psychiatry of the Peking Union Medical College, a training center for medical personnel and in the Peking Psychopathic Hospital where I worked for a number of years, Western psychiatric theories and practices were adopted. The professional services provided were necessarily confined to a small number of the population.

I New Social Values and Mental Health, Especially After the Cultural Revolution

After 1949, especially since the beginning of the Cultural Revolution, the new regime has launched a vast social experiment. It brought about a basic transformation in the social structure and fundamental changes in social values. The conscious and determined efforts in transforming the society and the individuals have a great impact on mental health ideology and practices in present day China. In mental health care, the drastic changes of social values have led to self-reliance on the part of a collective unit, and mutual help on the part of individuals in that unit, as distinguished from total reliance on professional services.

1. Collective Responsibility and Community Involvement

The Chinese consider collective responsibility and community involvement the basic principles in mental health care. Responsibility of each individual to others is constantly stressed. The Chinese consider sickness or health not as the individual's private business, but as problems important to the whole society.

In the mental hospital, these principles find expression in the organization of the patients into groups. In the Shanghai Mental Hospital, for example, leaders are elected in every small group of 8 or 10 patients. There are 2 or 3 leaders in each ward. The ward leaders meet once a week to make decisions about the daily routine. One leader is responsible for political study, one for cleaning, and the third for occupational therapy. For those patients who will soon leave the hospital, special classes called "Recovery Classes" are formed to discuss how they can continue their recovery outside.

While in the mental hospital, the patients participate in the same political and social movements such as "Struggle-criticism-transformation" as the rest of the people in the society. Collective and mutual help between patients themselves are encouraged. For example, the patients who are getting better are paired with newer and sicker patients so that they can help each other with mutual friendship. Former patients also return to the hospital and tell new patients about their experience during their previous hospitalization and after their discharges. A high degree of social interaction also takes place between patients and workers and staff in the hospital. This emphasis on the staff's interactions with patients is shown in the fact that the criterion for promotion of junior and middle grade staff is the extent of their interaction with patients.

The people from the unit in which the patient worked and to which he will return also come to the hospital to participate in study sessions with the patient and the staff so that they could help the patient after he is returned to the community. The patient's job is kept for him with pay until his return. When a mental patient is about to be discharged from the hospital, he becomes the "special concern" of the members of the Revolutionary Committee in the neighborhood as well as his family, co-workers and friends. The patient continues contact with the hospital after discharge. A Chinese doctor told a visitor with pride that they had no professional social workers to do the job which in fact belongs to every one. Here the de-emphasis of professionalism and high value on mutual help is obvious. In this integrated and unified society, the social networks, i.e. one's work unit, neighborhood organization and family share the responsibilities which are delegated in the U.S. to the mental health profession.

2. Striving for Equality and Minimization of Elitism

In order to build up a sense of community and mutual help, the Chinese assign great importance to the establishment of an equal relationship among the individuals concerned, and to narrow the gap between persons occupying social roles which entail differential status and power. Intensive efforts have been made in the mental hospitals to minimize the differential social roles between doctors and staff, between doctors and patients and between staff and patients. The position and influence of the nurses and other hospital workers have been raised by the Cultural Revolution, and they play a more active role in the management of the hospital and in the treatment of patients. To narrow the social distance among doctors, nurses, workers and patients, the maintenance work of the hospital ward is done not only by workers and patients, but also by hospital staff. Once a week, the doctors take part together with the patients to clean the ward. The doctor's participation in such a menial task serves as a means to curb their elitism and a symbol of mutual help. There is also high degree of mutual participation in the recreational activities by the medical staff and patients, including stage performance by medical staff for patients and by staff and patients together.

Another of the attempt to minimize elitism and emphasis on self-help is the patient's involvement in their own treatment. They are encouraged to investigate their own illness and symptoms and to understand their own treatment. The psychiatrists meet with patients individually or in small groups. The patients, together with their doctors, write up the records of their sessions. These joint reports are posted on the wall in the ward.

3. Serving the People

For self-reliance on the part of a collective unit, and mutual help among the individuals to be successfully carried out, self-seeking impulses must be overcome and private interest must be subordinated to public interest. Hence, "to serve the people" is a value strongly emphasized. The low self-esteem generated by being considered selfish is comparable to that being considered dependent, passive and lack of personal ambition in the American culture.

The notion of serving the people is injected into the perspectives of the Chinese in their understanding of psychiatric problems and acts which are related to these problems. An example is the emergence of a new attitude towards suicide. When a psychiatrist from Finland inquired about the problem of suicide, the Chinese doctors told him that suicide was rare today. They could not see any sense in that act, for suicide for personal reasons was considered an act of betrayal to the revolution which is the common goal of the society. The patients are organized into groups and help each other to see the importance in serving other people and to eliminate obsession with one's own needs. They also helped each other to see how much they are needed in the common effort to build a new society.

We don't know whether and to what extent this method of treatment is effective. But it is not unreasonable to suggest that this approach provides the *patients with a sense of participation and belonging and* with moral support of other patients in a group setting. It represents at least an attempt to break down the patient's sense of isolation, to show other people's concern for him and to restore his sense of self-esteem. It also seeks to replace his morbid self-obsession with a committment to a common objective greater than oneself. Instead of directing their hostility inwardly toward self-destruction, the patients are induced to channel their energy into constructive endeavour which gives them new hope. With some variations, this is essentially the same approach used by the Chinese in their successful effort to greatly reduce psychoneurosis and to virtually eliminate drug addiction, theft, prostitution, venereal disease, gambling which were prevalent before 1949. But schizophrenia is a more difficult problem to solve.

A major method to inculcate the new value of "serving the people" is criticism and self-criticism. This is an instrument used for personal and social change. In China, most individuals go through the painful experience of self-examination, criticism of others and transformation in order to achieve the objective of the common good. In such sessions, people join together to help each other evaluate themselves. Through this process, the personal identity is integrated into the social identity of the group.

II Major Problems in Mental Health

Among all psychiatric illnesses in China, schizophrenia has been the major psychiatric problem, just as it is in the West. According to studies of mental patients conducted in the Nanking Mental Hospital, as well as Mental Hospital in Peking, over 50% or about half of the hospital beds were occupied by schizophrenic patients. Among these patients, paranoid thought disorders is the most common type. The least common are catatonic and anxiety state. Senile psychosis and childhood schizophrenia are extremely rare. The cultural values and attitudes toward the old and the young partly explain the low incidence of emotional stress found in these two groups. For the old are held in high esteem and the young treasured.

For the purpose of discussion, let us ask what speculative interpretation can we give to the phenomenon that paranoid schizophrenia is the most common type of psychosis in China. If we take into account the rapid population growth in recent years and its resulting housing shortage in urban areas, it might not be unreasonable to suggest that the housing situation or the extreme physical proximity and involuntary intimacy aggravates interpersonal difficulties among family members, neighbors and fellow workers in the community that lead to paranoid symptoms. It is also possible that intense concern and care for each other sometimes may have differential effects on different individuals.

It has also been suggested that the practice of criticism and self-criticism may be partly responsible for the frequency of paranoid symptoms. This practice again may also have the same differential effects. It may even become a heavy burden to those who are not flexible enough to develop new attitudes and to internalize the new values. Under these situations, it is conceivable that criticism by one's neighbors and fellow workers may easily evoke suspicions and paranoid ideas.

While this practice may have produced paranoid symptoms, it must also be remembered that this practice has been adopted and followed by the majority of the people. It has been a major method for personal and social changes which are necessary to achieve the common goal of the society. In such a constantly changing society, flexibility on the part of the individual becomes extremely important.

The physical treatment of mental illness consists of a combination of Western medicine such as tranquilizers, and traditional Chinese methods such as acupuncture and herbal medicine. But a major social treatment is re-education. Accordingly, social and political study groups are important methods of treatment. The therapeutic process concentrates on remolding the conscious mind rather than changing the unconscious motivations. Therefore they do not use a Freudian framework for therapy.

In addition to education in ideology, another major social-psychological treatment is "heart-to-heart talk." Let me cite one report given by an American visitor which is at first glance ludicrous, but does contain interesting points. This example concerns the relationship between a hospital worker in a mental hospital and a paranoid patient who believed her food was poisoned. This patient had not eaten for several days. A hospital worker suggested to her that not eating was bad for her health. And if she ate, she would contribute to the Revolution. The patient was then willing to touch the food, but would not swallow it. This worker then attempted to set an example by eating the food herself, eating those the patient had refused to touch. After this, the patient ate her first meal in the hospital. According to the report, the suggestion that by eating, the patient would contribute to the Revolution or the welfare of others had an effect on her behavior. For this is an agreed objective of the society which is meaningful to the patient. It seems that this common perception of reality and a trust in hospital personnel making ordinary reason and slight pressure enough to deal with some emotional disturbance. This report suggests that in "heart-to-heart talk," close and warm personal ties, personal example and mutual relationship are used to transmit the values and pressures of the group in order to influence the attitude and behavior of the patient.

Before concluding this discussion, I would like to point out that different cultural values in different societies may effect the difference in the dynamics of strains in social roles that confuses patients' self-identity and may effect the difference in the methods of therapy in different societies.

My research on American chronic schizophrenic patients from lower socio-economic strata indicates that the major strains of these American patients are their inability to achieve independence, of inadequacy in personal performance, lack of self-fulfillment, and of their failure to shoulder personal responsibility, particularly in work and money-making. And this feeling of failure to fulfill the social expectations of American society lowers their self-esteem. In the Chinese society where collective achievement and group responsibility are valued, the dynamics of strains may act in a different direction than in the American society. Instead of directing their inner struggle against the inability for independence or self-fulfillment as in the American cases, the Chinese schizophrenic patients must struggle against the desire for personal autonomy, individual self-fulfillment and personal fame. They must also struggle against the failure to achieve intimate involvement with the groups, failure to subordinate private interest to public interest and to attain identification with the collectivity.

An example can be found in a report by an American visitor to a Chinese mental hospital. A worker was assigned to make technical innovations on a machine. But a set-back occurred. He felt that he had failed and his comrades would laugh at him. He became sick, suspecting the leader and his co-workers of not trusting him and always gossiping about him. He was diagnosed as a schizophrenic. He was assigned to study Mao's essay, "Serve the People" in order to overcome petit-bourgeois vanity which is his major problem. He learned that he should work not for himself, not for fame and gain, but for the Revolution. The leadership and co-workers of his original work unit came to praise his activism and enthusiasm, and at the same time to point out his non-proletarian ideas. They told him that they trusted him and that they were not gossiping about him. In return, he pledged to remold his ideology and put aside his vanity and his distrust of his co-workers.

An analysis of this report suggests the following points of interest. First, it underscores the effectiveness of close cooperation between the mental hospital and the community in the treatment and rehabilitation of patients. In this case, it is the patient's original work unit. This close cooperation between the hospital and the community seems to be easier to achieve in a more highly organized and collectivist society than in an individualist society such as U.S.A.

Second, in the case of this patient, it seems that his incorrect view of reality was changed by reassurance of his co-workers. His vanity from which his suspicions arose was eliminated by an effort to change his point of view. In other words, the major difference between the difficulties of American and Chinese cases is that the former are due to a failure to achieve personal autonomy and individual fulfillment, but the latter are due to a failure to suppress the desire for self-fulfillment and personal autonomy as these terms are understood in the West, for the sake of public interest and group solidarity. Accordingly, the treatment prescribed in China also stands in contrast to that used in the U.S. Instead of supporting the patient's efforts toward achieving his private ambition and promoting his personal growth, as most American therapists would, the Chinese doctors would discourage his private ambition and desire for self-fulfillment while urging him to achieve identification with the collectivity and its common goals.

But at a higher level of abstraction, an obvious point emerges: As different as the Chinese and American societies and their methods of treating psychiatric illness, the common objective of therapy in both societies is to enable the patient to live, to work, to function, to act and to think as effectively as possible in terms of the society's values, norms and demands. In the process of treatment, the doctors, social workers, nurses or other professional people inevitably transmit the society's values, norms and demands to the patients. This obvious point has been underscored in China by the explicit social and "political" methods of treatment but obscured in the United States by the preoccupation with techniques in certain branches of psychiatry. One of our tasks is to remind ourselves of this obvious point. One way to perform this task is to compare psychiatric treatments in different cultures and societies, particularly two cultures and societies as fundamentally different as China and the United States.

CHAPTER VI

COMMUNITY GROUPS

Donald Warren:

Eddie Logan and I would like to begin moving around to various people who have work that they would like to talk about and I thought I would take a few minutes to start it off. As one of the token researchers at the conference, I would like to share with you the kind of work that I am doing since it may be useful as a resource for you. I don't think that research has a tremendous value unless it gets put to work. So in a couple of minutes I would like to tell you what I am up to and what it might serve in the way of help to you in the kind of work that you are doing. Let me introduce it by saying that I am doing some work which has to do with help-seeking. We are engaged in the Detroit area in looking at some 10 major communities and some 59 smaller neighborhoods. What we are doing is trying to find out how people seek help, where do they go. In trying to answer that question, we don't have any special population of people who have serious problems. What we have is a cross-section of these communities. These people are from all walks of life, from all ethnic groups and a very substantial portion of the neighborhoods are in the black areas of Detroit. What we are hoping to do in the next two or three years, is learn a great deal about what people do when they have problems that we don't even yet have a good way to describe. People are having experiences which they don't want to call problems. We sometimes use the word adjustment. These are somewhat related to the mental health area. One of the things that becomes clear when we think about mental health problems, is that some of them require a great deal of invention or discovery on the part of people. That discovery or invention process is often very much located within a set of networks or support systems or other terms that we have come to use in describing all the ways in which community works and provides people with the means to solve their problems, or, perhaps more modestly, to cope with them. What we are trying to do is not so much invent solutions to problems, but learn how people themselves are inventing and discovering solutions.

What that means in operational terms for the research is that we start out with people who tell us that they are concerned about such things as crime in the neighborhood. They are concerned about their particular role in their family - the division of labor between spouses. They are concerned about retirement. They are concerned about whether they should seek more formal education. They have changes in their moods. We have a question, which I am beginning to find is an extremely important starting point focusing on people who feel blue, down, moody, whatever is the term. Then that sometimes moves on to another stage where people develop an attitude that they can't get anything done and there is no use trying, that everything seems to go wrong. These particular kinds of things, and I am going to call them "things" rather than "problems," we think are good places to start. What we hope to do as people learn to deal with these concerns, is find out where they go, to whom they go, and what happens when they go there. For example, we have a whole list of kinds of people that we refer to as being involved in the "lay-helping network." This means co-workers. This means the spouse or a neighbor or a friend. It may mean another relative living outside the immediate household. There are then a whole range of resources here in the "lay-helping network." We feel that there are several layers of these systems in the community. The formal professional help-givers are at another point in the community resource system. In between the formal professional helper and the lay-helper, are some other kinds of people. They are perhaps like yourselves, who have joined together for a specific helping purpose who may not see themselves as professionals. We feel that these kinds of resources represent, in the jargon of sociology, quasi-institutional helpers. So that one way to look at a community is to see it in terms of different layers or strata of helping systems.

We feel that it is very important to understand how these systems work. It is important, for example, to know if all of these systems are present in a given neighborhood or community. Are some of these systems very highly developed and utilized broadly? Are some of these systems virtually absent? How do these systems work together? How do they link together? How does the professional-helping system relate to the lay-helping system? How do the quasi-institutional helpers learn about the needs of people? Do they relate to professionals and what is that relationship like? So there are some very important questions here about how this total set of resources is used by the individual. Let me speak about the individual perspective here because this is work which is trying to look at the social system of helping, but is also looking at it from the perspective of the individual. Our viewpoint is to see the person with a problem or a concern starting out on a path, and we want to understand what sort of steps that person takes. What is that pathway like? What form does it take? For example, we find that in regard to the mood change, this business about feeling blue, when you ask people about that it turns out that 40% of the people we talk to say that has concerned them recently. We find an amazing thing that that sort of a problem is something people talk to others about nearly every day. They are using the lay-helping system as a first point of contact about that sort of issue. They are using very seldom, the formal professional-helping system in that regard.

One of the very important things we are discovering already in this work is that by the time individuals come to use the quasi-institutional helping-systems, like those that some of you are building, and by the time that people come to use the formal professional services, they have already been immersed in a set of helping behaviors, which have or have not succeeded very well. I think it is very important for the professional helper to see that it may not be the question of very high expectations of success that is part of the professional helper relationship, but the sense of frustration and failure when the lay helping system or the quasi-institutional helping system has not worked. There is, therefore, a very important reason to understand that the transaction of helping is something that goes on very frequently, but it goes on at different levels. We may discover that some communities have very effective systems, and to try to formalize those systems would be to destroy them.

In other cases, the informal systems are very weak and ineffective. The strengthening of formal systems may be a very desirable goal. Very briefly, then, I would like to indicate that the work we are doing, will be able to provide a better view of how people go about solving problems. What sort of resources turn out to be successful in coping with these problems? Finally, and most importantly, the strengthening of many helping systems is probably the only way in which our society will be able to meet the needs of people. Because it seems to me very clear that we cannot have a single model of the ideal helping role. We cannot say, for example, that the professional helper should be utilized by all members of the community, that these systems should be the model that all of us follow. At the same time, we cannot say that all of the lay helpers are successful and effective. Instead, it seems to me that first of all, we have to know about these systems. We have to understand how naturally, so to speak, people are using these. Then we have to begin to understand what are the successful things that are going on in all of these systems and that a great deal of borrowing, diffusing of knowledge and information, sharing of insights, be done between these various systems. But we must recognize that each of these systems has an integrity of its own.

Perhaps in our own society one of the most serious consequences of urbanization and the forced migration of population groups, particularly minority groups, has been the destruction of the natural support systems. The question which is a major policy concern for all of us is how do we preserve and strengthen these natural problem solving systems? I would put it this way. We cannot really create these systems, but it is very possible that we can destroy them. I think that one of the challenges that we have is to ensure that these systems are preserved, so that the capacity for people to solve problems must not to be tied to the specific problem of the moment. One of the things that we learned is that even a problem that we call mental health today may be defined very differently in a few years. The critical question is not that we come up with an organization that can deal with simple depressive psychosis or something of that sort, and that we proliferate all of the organizations to deal with these very specific problems. Instead we must recognize that strengthening communities, particularly local communities and neighborhoods, provides the capacity of people to mobilize, to deal with those new issues that they must confront. It is this adaptive capacity of communities that is the most important resource of all. As we know from biological history, it is the capacity not to adapt to a single problem or condition, but the continued capacity to adapt which represents the major means of survival. Rather, it is over-adjustment to a given problem which results in the danger to survival and to the disappearance of human cultures and values that people have held. Discovering this, in the work that we are doing, finding what resources are out there, is one of the most important things that we are up to.

I would like at this point introduce Mr. Eddie Logan from Mississippi. I think that he is involved in some of the most exciting work that is going on, since it shows the marriage between research and important community needs. It is one of the most significant things that we professionals are suppose to be up to.

Eddie Logan:

First of all I would like to express my appreciation to those of you who have made it possible for me to be here. I must admit that I have some doubt in my mind that I will be able to say anything that you will be able to take from this conference room and carry back to your particular locales. I am here representing the Milton Olive Memorial III Corporation which is a non-profit organization with a home base in Holmes County, Mississippi. In that we are talking about community groups and self-help exploratory programs, projects and what have you, I feel that it is essential that I explain to you why the Corporation came into existence, and the reason for the formulation of such a corporation. Basically, the reason is simple. Being a poor community, not being a part of the power structure, back in the early 60's we realized one thing. If we are to formulate programs and projects for the privilege of helping ourselves, then we have to look for our own mechanism by which we can get things going. In the early 60's, it was very well known what our major health and educational needs were. But we were not able to define, not in the short run, how we were to go about trying to get some of our needs met. So after polling 17 communities in Holmes County, it was decided that our health problem was the greatest. But how do you go about getting money to solve grave health problems and needs? It is not easy. But we were informed that in order to get our health problems solved, we needed to formulate an organization of our own. You can't go through the all-war-on-poverty power structure, because you are not a part of it.

So the 17 communities of Holmes County decided to form a Board so as to create a mechanism of getting some of the things we needed. We started out with three major objectives. There is health, education, and economics relative to, I hate to say the black population of Holmes County, but that's the way it is. Having formulated this Corporation, we can say that this Corporation more or less did away with the communities in the county since the Corporation has representation from all of these so-called communities. As far as having the Corporation formed, what should we do now? Of course, when we think of a local poor community, when we think about this community as having the finest objectives, then we have to go a little farther yet. So our next move was to look outside of Holmes County, to see if we can find some people with various expertize, PhD's, MD's, or whatever that are sympathetic to what we are doing here. So we looked outside of the county and were able to find people who were sympathetic to what we were trying to do. So we kind of hooked up a marriage between the outside consultants and the Holmes County people. Of course I have to say that most times, when local poor people especially get involved with professional people, they have got to be pretty careful. Sometimes, you guys are out to take us. But we are not saying that this happened in our case, although most times you have to put these things in writing. We have to watch very closely, and most times we trust people when we know that they are trustworthy.

To summarize what I am trying to say about the Corporation and the outside consultants, we are able to use our outside consultants very, very efficiently, relative to trying to get what we wanted. Of course, let's face it, they were trying to get what they wanted by way of certain things, and you all know what I am talking about. In formulating the Corporation, and trying to get health services, we were told that we couldn't get any money for health services unless we got ourselves a research project. Then we would have to use the research project as a mechanism for bringing health services into the county. Basically this is what we have done for the last five and a half years in Holmes County. I won't try to go into all the things we have done relative to the research. But I will mention a few things. We conducted a nutritional survey of the black residents in Holmes County. We found out that the people in Mississippi are not starving, although their food does not contain the proper nutrients. The significant thing that came out of our research survey was that there was a very high prevalence of hypertension in the County. From that research data we put together a proposal for the purpose of controlling high blood pressure. We have a site visit coming up and hopefully we will be funded.

Maybe I will pause here, if you would like to ask me questions. In summary, relative to self-help and outside consultants, before one can help one, those people have got to realize their needs and they must want some help. Whether you believe it or not, there may be some groups that do not desire help. And you can't come in and say, "Look it here, this is good for you." In my mind I may be doing good, but before that can be given, the people have got to be desirous of help. Sometimes we receive too much help before we realize we need it.

Demitri Shimkin:

The points that Mr. Logan raised about the initiative of the population, the community itself, before any meaningful efforts can be taken in regard to outside support, is probably one of the most important findings that one can make in all of these areas. It is a very frustrating thing, particularly for young people who often have needs to express themselves, to be told that they must wait, they must listen, they must prepare for the people to ask them. There is another aspect to this problem in community work. One reason why the relations between outsiders and the community of Holmes County has been so effective for ten years, is that the various consultants never made decisions for the community. I did make one decision very early because I brought in the original funding. This came in through a very strange channel. I was at that time a member of the Human Adaptability Committee of the National Academy of Sciences International Biological Program. My particular role was the study of the ecology of migrant populations. Migration is the largest single human behavioral process that we have. I don't think there is a person here who is not a migrant. We did have a concern in setting up the program, first from the standpoint of meeting people who are under great environmental and role stress. We wanted to see what the effects were in terms of a sound biological model. We also wanted to meet another commitment which was stated in the IBP, and which is now part of the UNESCO Program. That is the obligation to conduct research so as to leave a capability for research in the study area. They had in mind countries like Tanzania. We thought that Holmes County was also a proper objective. In this regard, since I had the choice of where to put the site, I was most concerned about counties under stress. Out of this came contact with people who were engaged at that time in the heart of the civil rights struggle. It was through this mechanism that the next important stage came about and that was this confidence with people. The point is that the program in Holmes County was not worked out by people from Washington. We discussed and worked it out in Holmes County with the people there. Mr. Logan was in on it quite early. Moreover, in many ways it was a better program because of this community participation. And I speak as a scientist and not purely as a person who has a personal commitment.

Now there are two other things that are terribly important here. One is that this very activity about which Mr. Logan speaks in regard to the research and to the control of hypertension has one aspect which he characteristically did not mention: that is that he and the staff he developed were local people. The research involved high quality censuses and surveys of hypertension, requiring careful histories. All of these things were done by local people, some of whom had quite meager education. But through very careful training, job breakdown, and great patience they learned to do work which statistically has extremely high reliability, and they did it effectively and economically.

We are in the process now of analyzing the data, and our current data bank, give or take a few hundred thousand, is about eight million data points. That is not a minor accumulation of information, believe me. So when we talk about causes and interrelations of hypertension, nutritional surveys and other things of that sort, we are in the process of being able to identify these variants and to relate them. But what is most important is that the workers in this community, the people who showed their own capability, have also been able to move on, to develop, to meet their own objectives. What has come out of this whole problem is an understanding that work at the community level with a partnership of the community is not just something that is done because of sentimentality. I can justify this in the hardest scientific capacity. It does better work. It has done better work medically. Because at the level of people who are afraid, people who are terribly hurt by authority, it is your community people who can convince individuals to meet routines, to take their medication, to control diseases which in many regards have been treated as totally uncontrollable. This is in particular reference to the terrible plague we have of hypertension.

I think the component of this community work which is demonstrated rather than demonstrable, is that this partnership works with tremendous advantage to both parties. It has permitted sounder work scientifically. There are a lot of things we could mention. But let me comment on one point that relates to Mr. Warren's focus on the term "community." One of the other things that Mr. Logan, Mr. Frate and I are also involved with is the attempt to understand community much better than the old terms. The black Holmes County community is only one third in Holmes County. There are almost as many Holmes Countians in Chicago as in Holmes County.

There are Holmes Countians in Los Angeles, Detroit, Brooklyn and so on. These Holmes Countians do not lose contact. What you are dealing with is a community which is nation-wide in extent and this makes a tremendous difference in the choices, in the orientation, in the viewpoints of its participants. We must be very careful when we think of who is in touch with what and what is the network. For example, in many of these strategies, people are afraid of crime especially when their children become adolescents. What is often done is that all of a sudden the teenagers show up in Holmes County, Mississippi, where they live with their grandparents under conditions of much better moral and physical safety. Thus the interaction between Chicago and Holmes County is very close.

In my last point I want to reiterate what Mr. Warren emphasized. One of the most dangerous things you ladies and gentlemen can do is to be married to the issues of the moment. Communities live over a long time. Institutions live over a long time. The immediate issues of the moment have a way of fading out. In Holmes County and in the black community in general, the changes that have taken place in the last ten years - educationally, in terms of self-image, and in other ways - have been unbelievably great. There are new problems, and yet the community's adaptability is what is critical. If we simply say we are going to be seeking to solve the problems of hypertension, we will find that a new problem has arisen. Old people, for example, are more numerous in the black community as there are retirement incomes. We are beginning to have in Holmes County a return of aged migrants. These old people do not have the network of relatives, in many cases, of the residents. There has to be a new institutional build-up, for the geriatric problem in the county is growing and will grow very rapidly. That is another question.

The last two things that I want to emphasize connect with some of the things yesterday. First of all, this continuing capacity is dependent upon an internal sense of strength, of justice, of capacity. There is a brilliant paper which we have distributed by two of our former colleagues, the Lorenzi's, on the management of fear in Holmes County, Mississippi. How people faced the Klan and believe me, the Klan is real and kills people. How they overcame that terror long before there were any outside people. It is a brilliant story. But what came out of this, and you see it over again, was very simple. People were doing what they felt was right and they were willing to die for it. This ties up with my last point.

The one thing that people can't afford to give up is their sense of freedom. Whatever we do in terms of support, of technique, of new skills and mobilities, is only the means to the end. That community in Holmes County has been effective. It has elected the only black representative in the state. It has represented a model of determination, and, believe me, we are still very much eyeball to eyeball not only with the Klan, but with Senators Eastland and Stennis and the works. Because people feel that they are representative of self-determination and freedom, which is the heart of the problem. In this regard people who are representative of the white majority must learn something. They hold certain status, certain power which is terribly, terribly hard to win if you are black, a Chicano, or if you are Indian. You have to, if you will, learn a little bit about what it means to be, and I use the term very carefully, a "nigger". Until you sense that, and until you see that the one word freedom is the absolutely central core issue, you have got nothing.

This is the whole question that we must be aware of when we talk about supporting networks in health. That is one part. Survival is important. But powerlessness is the greatest enemy. Even in a mental health capacity, those people who feel they have nothing and are nothing, cannot be won. That is where the apathy comes in. And it is out of this sort of respect for people who may not have the education, but who have the sense, the brillance, the courage, and they have the track record. As a teacher, all I can say is I can teach better social scientists by getting them to look and to participate where the world is real. In this regard, my relation to Holmes County is that I owe it a great deal. This is one thing we have to realize. We consultant folks may not rip off a great deal, but one of the things that we rip off and take, and love it, is that we learn a lot.

Eddie Logan:

I received one question from Mr. Traunstein and I'd like to read it. "If you are a representative of the community, why was it difficult to get the people to use the programs or services of your project?" I hope that I did not imply that it was difficult to get the people to utilize the services. I did not intend to make that implication. I use the term "representative of the county". Well, I tried to define the Corporation. Maybe you really didn't follow me. The Corporation itself is a representative of the county. In that I am working for a Corporation that has Board members scattered all over the county and in that I feel that I am a representative of the county. To answer the last part of the question, we have not received very much cooperation from the power structure - yes because we are not a part of the power structure. Were they suspicious and I want to know who is "they"? Now when I talk about cooperation, I've got to talk about black relative to white. The Corporation is a black Corporation. Basically we have no local white person participating in this. Now, you ask the question, are they, the whites, suspicious? Then I would say yes, and they ought to be. Not that we would ever think about doing what they have done. But all of a sudden you have the little people that for the last so many years have tended to be satisfied. Now it appears that something has begun to happen and they have begun to move. Sure, they must be suspicious. They are only human.

Dr. Karl Menninger:

Can you identify this county a little more than by its name?

Eddie Logan:

It is located basically in the central part of Mississippi, 56 miles roughly north of Jackson, 300 miles west of Tuskegee. The County seat is Lexington. Total black population is around 20,000. There are about 6,000 whites.

Donald Warren:

There are a number of people here who are involved in some very important community groups and I would like to begin by introducing one of those people, and then going on to those of you who would like to discuss your community programs. The person I would like to introduce is Mr. Stewart Etsitty from the American Indian Ecumenical Conference and I would like to ask him as well as others to give us some information about the activities that they are engaged in.

Stewart Etsitty:

I want to thank you first of all. The first evening that we got together, Dr. Borman asked me to pray for the supper. I think I covered all these things that we have been hearing about for the last three days now. That is the way my prayer went. In case you want to know a little about what I said, I asked the creator (the white men call it God) to bless this land here and building where we met here and the people from the various parts of the country representing the various organizations. To bless the food that we ate that it might do good to our body and our soul and our mind, and the things that we're working for. All these speakers, everyone of them talked about help - help one another. That is what I asked the creator - to help us. To find ways to help other men regardless of race or religion or custom. I don't want to take too much of your time. What little I have to say, I hope you will understand. My English might not be too good. I hope you will read between the line.

In my early days, about 14 years old, I started to help people. The US Government tried to educate the Indian people, the Indian children. I noticed that they could not do it, because most of the Indian children did not understand the language. They don't know the White man's way.

I know it is really hard for them to catch on. For one thing, they were hungry all the time and most of them are sick all the time. There were no doctors, hospital, no medicine, not enough food, not enough clothing. The next thing they tried to do was to run away from the school. I know that a lot of them died on the way trying to get home. So somehow somebody started to think that there must be another way to teach the young children. So they picked up some younger children to teach the smaller children. I was picked out. I was about the same age as the young children. I was only about 14 years old. I tried to talk to these children and tell them not to run away because their home is too far away and they don't know the way home. That time they wouldn't let us use our own language. That was one of the biggest troubles. We couldn't help them in any way. I usually took the children away someplace behind the hill and talked to them in my own language. Somehow some of them understood what I was trying to say and settled down a bit. I am glad I did. There are some of them still living. Once in a while some of them come around in my age and thanked me for helping them. They would say, "I had a good job, I am a leader, I am an educated man, I am a missionary." They would come out with a statement like that which I am very glad to hear. I know there are some of them living today. They are leaders now. I did my best to help the people. The children. Sometimes the teachers get sick. There weren't many teachers at that time. When the teacher got sick, they always took me to teach my class. Later on after I went to school and I learned a little about automobiles and so that was my job.

I am not trained to make speeches or anything like that. I am not a professional man. I was just a mechanic to start with. I worked for the government 35 years and 4 years ago I retired, so I think I had it made. What I am trying to do in the beginning and later on I start going around helping people. I know there are a lot of people that have been abused, some thrown in jail for their beliefs. This is called the Native American Church. Some of you have heard about it maybe in a magazine or newspaper or even on television. They had a lot of troubles and there was no one to try to help them. I thought I, just voluntarily, wanted to help the people. I just hate to see people thrown in jail for their beliefs. Even babies, children with their parents thrown in jail. This has been going on for about 30 years. There were just a few of us that got together and started organizing. That is where I started my big job of helping people.

I went through a lot of trouble trying to contact people - trying to look for help. I made a lot of trips throughout the state and tried to get some Indians that were educated. Trying to contact those people took me about 25 years to have friends. I didn't have any friends to start with. I pick up friends here and there - wherever I travel. In thirty years, we got that thing straightened out. Through the work I have been doing, I got to know more people. This gentleman here mentioned the Ecumenical conference. I could contact those people and I joined the group. It is a religious movement with both Christians and traditionals. The people from Canada, Alaska and the United States get together every summer. I think this is a very wonderful project that has been picked up by the needy people of Canada and the United States. I am very glad to join this. Before that, even though I am Indian, and I really didn't know that until I started to listen to the old people. Just as I have today and yesterday - listening really hard to you people that made speeches, even though I don't understand all the big long, scientific words. But I try to read between the lines. That way I listened to the old people talk about their ways and their traditional teaching. I think it is wonderful. This way we started some years ago. I know the white people had an experience like that. When they first came, they needed the help too and they have been seeking to get their knowledge. To get a better way of planting or hunting or living. The Indian people still carry on like that. Some of them are educated and some of them do all kinds of professional work now.

This Indian Ecumenical Conference is the traditional way of teaching. The young people like to listen to the old people talk. I know you older people, I know your grandchildren would be willing and would like to listen to your stories, your experiences. That is the way the Indian people are. I think that is a very important project that they are doing. I wanted to thank the people who put up money so that they can travel together. I am looking for that meeting again this summer. I know there are some people, especially young Indian people writing to me. They want to know the date when we will meet again. This is not a pow-wow. It is a religious meeting for all denominations including Christianity. I know there are some Indian preachers and some traditional, some doctors, they all get together and exchange ideas and thoughts. That is what we are doing here now. I myself am not a professional man, like I said before. Anyway you might call me a country doctor. I helped a lot of people. Sometimes the white man's doctor cannot do a thing with a patient. So the next thing they do is to go to an Indian medicine man or an Indian doctor. I had a lot of experience in that field, but I don't want to take a lot of your time. Sometimes a patient will come in to me with a sick mind - a mental health problem, maybe have trouble with their heart or insides, or anywhere, any kind of trouble they have. One time a lady asked me here in Chicago, she said, "What does an Indian medicine man do?" Well, you mean you don't know what a doctor does? It is the same thing only a white man doctor - one of them can just pull your tooth. The other one can just look at ears, the other one only look at your eyes. They specialize in different parts of the body. A medicine man can do almost anything. He can be a farmer or mechanic or handyman. Anything of that kind. That is the way it is. I am not going to take too much of your time. I don't know whether to answer the questions, but anyway what I try to say is these people try to help themselves. The Indian people. I know that. I wish some of those people will be in this group at next meeting. I want to thank you for your attention. That's all I wanted to say now.

Donald Warren:

I think there are other people that would like to discuss the kinds of things that they are doing. Why don't you just raise your hands? Mr. Toliver would like to talk about his work at Delancey Street.

William Toliver:

I am not quite as brave as John. I like to speak behind a podium and near a door. Delancey Street began a little over three years ago with a $1,000 loan from a loan shark, 20 people and one vehicle. In acquiring that $1,000, I imagine John decided to do something different and move into a rich neighborhood, seeing as how people living in rich neighborhoods seem to fair so well. The drug problem and the alcohol problem are not solved by having liquor stores next door, nor dope pushers right outside your front door. There are 300 of us now at the Foundation, owning and operating five businesses: moving company, construction company, flower sale team, ad specialties, and an automobile service repair center. The kinds of people that are running these businesses are the same people you would find participating in various crimes across our nation, or filling our jails and prisons. But Delancey Street provides an alternative. The kinds of people we deal with are not necessarily criminals, because we would not call one a criminal who steals his mother's television set and sells it for a bag of dope. Or one who takes the welfare check and instead of buying their family food, he uses it for something else. Since you are used to psychological terms, we have a term that you may not find in the dictionary or in a medical book: we call it "ass-hole-ism," or "mickey-mousism." After a very severe interview, in which we use no forms, nor do we ask how much drugs you use, when you use them, what kind, whether you smoke after shooting, etc. You are told exactly the view you present in no uncertain terms. It is like being taken in, chewed up, and spit out for you to look at yourself. This is what I needed after nine years of addiction to alcohol and drugs: someone to honestly tell me, as we tell ourselves to quit kidding ourselves. In the richest country in the world, we have nothing? To assume such selfish attitudes that we take from our families, sell our own people drugs on the street, even sell our women as prostitutes. This is the bad behavior we have to deal with at Delancey Street.

After the interview, the male's head is shaved, and he is put to work on menial tasks. The female's makeup is taken away as well as her little mini-skirts, so that she doesn't go around wiring up the guys. She is put in the pantry. We are purposely put through various frustrations and fellings of paranoia: we want to leave, we want to stay, we get lonely, we get bored. All of this is done on purpose so that we begin to build up a lot of anger, a lot of hostility within ourselves because of the situation our lives have finally come to. No one cares about all these feelings we have during the day, and at certain times throughout the night. So we just have to shove these feelings until three times a week when we enter into encounter sessions, or circuses, as we call them at Delancey Street. There we can vomit the hostility. We can laugh a little, cry a little and when all that is out, there is room for getting to the problems. After the problems are out of the way, we can begin to get feedback and get positive attitudes with which to restructure our lives and our attitudes.

During these three years, and with all the kinds of characters we have at the DelanceyStreet, 70% of our people are probated. Male and female - every racial background. The same kind of guys that would be doing the stabbings at San Quentin, doing the rapings, on the street or whatever. We have had not one single act of physical violence. Only one of our people has been arrested or accused of a crime. We find that is remarkable when Red Nelson in San Quentin was having 23 and 25 stabbings every so often, and we are kind of proud of that fact.

I guess when people say drug program or half-way house, that is exactly what they think of. Someplace where you can come and be groovy, or get loaded if you have been there a little while, or have a little wine if you have been clean for a couple of years. It is not so at Delancey Street. It is a two year commitment, 24 hour live-in situation. No salaries are paid. There is no professional help. We are a family, even though not everyone that comes to us is immediately absorbed into the family. Those that come to us and are new, we treat as cousins, until they demonstrate to us some kind of character growth. They must go through some internalization process of some character growth, some dignity, and some self-respect. When they're with us a few years, then we will consider taking them into the family.

The neighbors don't like us in their rich neighborhood. I guess they feel they made all their money to move out of the ghetto, and Delancey Streetmoved the ghetto into their neighborhood. It works for us as you can't cure a drug addict in the ghetto and you can't cure an alcoholic in a bar. You have to be taken out of these ghetto settings, and placed in a cleaner atmosphere so you can sit back and look at where you were at. We feel this takes about two years - not only of curing yourself of drug addiction, or alcoholism or prostitution, or procuring. All you have to do is to stop that, and you are no longer an alcoholic or a drug addict. Then you find you have a human being that is very confused and mixed-up inside because of various inadequacies and insecurities. It has to be dealt with. It is mostly due to behavior, much of which is not his fault, much of which is.

We tell ourselves, it is our fault. We blame ourselves and to get it that close to ourselves so that we can deal with it. Through these encounter sessions, and Marathon encounter sessions we call dissipations, we begin to chip away at the various kinds of pressures and problems and learn to deal with them, in adult fashions. We learn to connect our guts and our minds and instead of reacting to every external stimulus, to kind of weigh it out and figure it out before we react. I heard the word "nigger" in here this morning and I can remember when I heard that word standing on a street corner. Someone yelled "nigger" at me while on a bus. I wore out a pair of shoes trying to catch that bus and I almost got killed about seven times. I wasn't much of a person if I would let one word mess up my whole day. In order to find out what I needed to do in life, or what we need to do in life, we first have to find out who we are - which is all that is wrong with any of us that come to Delancey Street.

You get a black guy that comes out of San Quentin who is very reserved. He withstands the interview and you ask him, "You seem very cool, man." And he says, "Well, I am a Black Muslim." Then six weeks later, when he is eating pork chops and wants to go with a white girl, we know that something is not right. We also know that in prison he had to identify with something outside of himself, stronger than himself, so that he felt secure in that setting. We break these things away. We are not religious, and if anyone comes to Delancey Street and they are religious, that is fine. But we will test them to make sure that is what they want to do and that it is not an escape.

We deal with a lot of reality at Delancey Street. We deal with the problems and pressures of our brothers and sisters, and treat each other as such. Last year we sent a bunch of blacks to Africa, on an archeological dig, for the cultural experience. When they came back, they had a little more to talk about - they felt bigger within themselves. We'll do the same things with the Jews, the Italians, the French or whatever. We stress education at Delancey Street. We have a high school taught by San Francisco accredited teachers at the Foundation. We have another 45 people in college and trade schools. We are the first ex-convicts and drug addicts to have our own credit union, as well as a beer and wine license. Not that we drink, but some people like to have beer and wine at our restaurant.

In order to build our lives, we get deep into education, deep into personal involvement and further still into community actions for those of us who are beginning to be "well". We involve ourselves with senior citizens. We involve ourselves with candidates of our choice as volunteers. We do these kinds of things so that as we are becoming ourselves, we don't get so wrapped up in ourselves that we are selfish, but that we can give it away. As someone said, "you cannot keep it unless you give it away." Delancey Street is a family, not a drug program, not a half-way house. What I find personally is that it is the concern that is prevalent at the Foundation that keeps most of us there. We keep three out of five people. We have one nine year old child, and the ages start from about 14 to 63 - alcoholics, drug addicts, ex-convicts, prostitutes, the whole spectrum. Any questions?

Dave Rothenberg:

I am interested in the fact that you moved into a neighborhood which is upper class. If I may, I want to relate a story and see if you can help. In New York there is a drug program for teenagers called Encounter on East 68th street which is a high income neighborhood. They made the mistake of moving two doors away from that great American, Roy Cohn who was concerned about his property value and instituted court action. Last week he forced the kids out into the streets when the court order came down. None of the other drug programs would assist because they were funded. We intervened only in the sense of coordinating and reaching the media. We felt that people would respond to get the kids meals and showers, as they were holed up in a warehouse. The fact is there were really horrendous public hearings. "How dare these kids move into an upper income area!" Were you able to relate to your community and be accepted by them? Or are you still the enemy?

William Toliver:

Our problem is not with our immediate neighbors. We were having a fight because of a zoning battle in San Francisco which has been tabled for the moment. Various neighborhood groups felt that if a crack in the door was open forDelancey Street to remain in Pacific Heights, other groups that were not so effective or worthy would come in through that same crack in the door. Our neighbors like us. Our main adversary is one who has money and influence in San Francisco so that he has agitated other neighborhood groups for our removal. The Board of Supervisors elected a blue ribbon committee to find us suitable housing elsewhere to our liking. But this hasn't been done. But as far as our neighbors in the immediate vicinity, we have been welcomed. The crime rate has gone down since we have been there. Our property values have gone up because we redecorate and remodel everything we buy. The outside walks are always clean.

Dave Rothenberg:

Can you demonstrate that the property values of the neighbors have not decreased, because that is the concern of the New York neighborhood?

William Toliver:

Of course. The only way I can answer that is that we are in an area where there are hotels, resident clubs, and counsulates all around us. I have only seen one "for sale" sign. That was the Indonesian Counsulate. We were great friends of theirs - the kids came over to learn English and we went to do things over there. That is the only way I could tell if the property values were decreasing. It is also true that taxes have been assessed upwards twice for the whole neighborhood.

Dr. Karl Menninger:

I am so much impressed by many of the things you are doing. I think one of the most interesting things is how do you keep the police from harassing these men? The police know you, don't they?

William Toliver:

The police have remarked that they can almost tell a person from Delancey Street. The newer people don't go out by themselves. But the people who have been there seem to have a certain carriage about themselves. We do a lot of "acting-iffing" at Delancy Street: act as if and you will become. We are respected. There is a lot of suspicion at first. We began to demonstrate that we were serious and that we are not some fly-by-night hippy group.

Dr. Karl Menninger:

I didn't hear a word of critism of you. But you might get some. Do you hear it? Does it come to you?

William Toliver:

Not much. Perhaps a very small in amount from those that have that political power.

Barbara Dillon:

When were you established? How long have you been in existence? What is your census? How do you deal with members who break the rules?

William Toliver:

Delancy Street was established about three and a half years ago.

There are currently 300 people in the Foundation. There are two rules. No violence or threats of physical violence and no chemicals. Persons that break our rules are dealt with individually. It depends on the person. Some little guy that wants to walk out of the door by himself and he is a little confused, we will talk to him severely. If he wants to go home to "mommy", we can arrange that. We make people realize that we don't need them at Delancey Street. We don't solicit people. They come to our home and they do as we say for a while. We do the thinking for a while because we realize that our ways of thinking before coming to Delancey Street were not too swift. If a person tries to get some drugs into the Foundation again, we would do one of several things. We might throw him out immediately. If he had been gone for a while and came in again, we might shave his head, stand him in front of the fireplace, have a family meeting, and then throw him out. Or we might make him an example in front of the house, and keep him. So the family handles all the discipline. We don't believe in putting anyone in jail. People tend to do that themselves if they are dissatisfied. We throw them out, they'll use drugs and wind up in jail anyway.

David Ferleger:

Does your money come from the Foundation members or what?

William Toliver:

90% of our income is generated within the Foundation from our businesses. The other 10% is from private donations, from people that like the way Delancey Street runs. Again on discipline, depending on the person, we have work contracts. A person would work 18 hours a day, chopping wood, cleaning toilets, sweeping floors, cleaning ashtrays, only sitting down to eat. They are the first ones up in the morning and the last ones to bed at night. They can handle a six-month contract with no encounter sessions for a while. Then we might say, "Well, you really want to be here." We can't play house at Delancey Street. If we let those kinds of things pass, it would highly infectious in the population.

Dr. Karl Menninger:

Do you go through the haircutting ritual again for those who have broken the rules?

William Toliver:

Yes. The initial haircutting is to break the image. I came to Delancey Street with an Afro like this and I walked a certain way because I thought that was cool. After my interview, when my hair was gone and my moustache was gone, I couldn't quite get the posture. And I didn't want to leave and explain to my friends that once again I had failed to do anything about my life, and I'd be back on the corner for another five or six years.

Donald Traunstein:

You mentioned that three out of five make it. Do they stay straight after that time? Or do you have enough history to tell?

William Toliver:

We are very young. The majority of us are remaining at the Foundation after we become involved in reeducating ourselves in college and trade schools. It takes a little longer than two years. Some three, some five, some of us will be there forever. It depends on what career or what profession you choose as to how long you will be there.

Bob Martin:

Is your approach basically to break bad habits or to learn a new way of life?

William Toliver:

It is to realize the conditions and your life situation. First of all, where you came from, and second of all, after we get to know the person, we see how he behaves so we deal with the behavior not the person. We begin to pick on the various details in his own behavior and life that he doesn't pay any attention to. You can usually tell what kind of person he is. In an encounter session, you engross that so everyone can see it since there are 16 people in an encounter group.

Leonard Lieber:

The current sheriff of San Francisco is kind of an interesting guy. I was wondering if you would have had the same degree of success before he took office?

William Toliver:

Yes, we did. I think Delancey Street began just as he took office.

Nathan Hurvitz:

On the one hand, John Maher spoke of confronting the system. The picture you present is a way of life integrally related to the system in terms of taking on business activities, working within the financial - commercial system of America. How does that relate to things you were saying yesterday in terms of not letting oneself become coopted, and challenging the system of which we are a part?

John Maher:

I would say it is very simple. Very highly paid professionals who exist on the government and academic payroll always tells us, "You guys are capitalists. You are not helping the revolution." I say, "Listen, do you want to take me home to Beverley Hills with you to sit around your pool and you can tell me how much you are against capitalism." Our theory is the one thing that the bums can't stand: for us to really use the system. We can out-compete them because we don't pay salaries. We can mass produce them and we can smash them. What they want is for us all to play house and get government jobs where they can fund us or give us our welfare and our little hand-outs, so we can scurry around fighting the Mexicans against the blacks, the blacks against the Indians, and the whites against the Chinese on how we are going to cut up the pie. The theory is that they don't coopt us. We coopt them. They have a big union street which is equivalent to Second Avenue in New York. We throw up the first union shop, staff it with minorities and screw up their tourist business. If you don't come and do business with us in our restaurant, we make you feel guilty, that you are a biggot. Then we make more money.

We have got a teamster local that wants to fight Chavez, we throw in a moving company. We tell them, "Look, you give us union books, we're union. You don't give us union books, we'll work right next to you. You send your goons, we never start violence, but we will unleash a retaliation so terrible that you will never forget it if you ever beat up one of our people." In this way, you begin to confront them. The problem they have done, is that they have made all the academics Marxists. The academic Marxists sit around theorizing the difference between Trotsky and Maoist all week long, while the workers are forced to take two choices: total dependency upon the welfare state, and the bureaucratic state, or total sell-out in terms of the purchases of material goods within the system. Our notion is to focus on the weakest elements of this particular system, which we don't see as capitalism. In the United States today we have monopolism and bureaucratism. So the notion is we can out-compete them and we can beat them. We will make our money according to the good old fashioned American-rip-off-your-buddy system. Then we'll distribute it according to what our Marxist friends would call socialism, our Christian friends would call charity, and any sane man would see as an effort for survival.

From that posture we are unassailable. Our powerful right wing friends see us as an end to the welfare system that is breaking their tax back, and our powerful left wing and minority friends see an end to the racial situation with our organization as an instrument that reforms. Our problem is to find issues that transend the current academic boondoggles of cultural nationalism. There is no black issue. The black's problem is how do you manipulate the white majority, and how do you face the crazy bastards and get them to do what you need them to do, so things will get done. There is no children's problem. We say child care center and women's relief can come about when they take all the old-people-home-death-factories, bus in the kids in the morning, pay the old people to watch the kids, so that the mothers can go to work. Or at least they can go out and picket the farmers that won't give them a job. We say that the only way to fight the system is to neutralize the system by taking the moral position of the moment which sometimes requires going to work. In this country that means staying within the system. Sometimes that requires standing still and blocking the channel. What Mr. Shimkin said is very interesting. He's right. The struggle for freedom has to be approached rationally. It cannot in this country be approached ideologically. When the pilgrims first came here, they all had to live together. No professional got up with a computer and said, "How many pilgrims died the first year?" They judged the pilgrims a hundred years later by coming back and saying is there an Emerson? Is there a Thoreau? Is there a Whitman? Is there an abolitionist movement? And you see their weakness by watching the rise of an industrial state and the importation of Irishmen and the other "niggers" that we use in our factories. The theoretic is that the way to fight the system is to recognize that in this country there is no capitalism. There is not a capitalist system in this country. There is no socialist system in this country, because in both of those systems justice is at least theoretically conceivable.

What we face is a monolithic bureaucratic state which is our function to subvert. The only way we can subvert it is by going into private enterprise. Because otherwise they coopt us. On the right what we see are monolithic giant businesses. The only way we can fight them is to consistently agitate for social welfare reform. We see the solution to the problem of drugs as guaranteed annual income for senior citizens. We take the stress off middle American life so they can devote their time to their kids and their families. Curtail the $350,000,000 bribe to Turkey and give those jobs to this man's people in the south. One sharecropper with a tractor can grow more dope than all of the bed-sheet-wearing-fools in ten years. Most of the big companies in those countries, make their money on the sale of legal morphine to the hospitals of Europe. We should coopt the whole industry, make it twice as cheap, and bust the bottom out of the world markets. Of course this will cost the Istanbuls an awful lot of money, because that's why they really get the bribe.

The next step of course is the advent of socialized medicine. It does not have to be total, but until a man don't need $9,000 to buy a liver machine. You got $9,000, you got liver machine. You ain't got $9,000, you die. No good. The United States must provide minimum housing for all citizens. We do not believe in going directly to the gun. The simple reason is we would lose. And number 2, most of the people who would get killed would be innocent people on both sides. What we feel is that we can build up a separate economic base, around the original American principles. From that base we can begin to work out an ideology that is not a continuation of the childish struggle in Europe between the our-of-date Marxists and the out-of-date Capitalists. We are to build a new indigenous American ideology that can provide social justice within a context that the varied and definite groups can relate to. So the role of the American revolutionary is the development of a new ideology applicable to the experience of the peoples of North America , rather than the current argument between the importers of European and Asiatic viewpoints of all sides who then bump heads endlessly. I don't know if that makes sense to you.

Leonard Borman:

I think there were two groups that wanted to be heard from. One was Mr. John McDonald from Toronto-Self-Help Program in Canada.

John MacDonald:

My good friend here said not to take 40 minutes and since I have an addictive personality, I'll try to use a little restraint. I would like to say that I am very glad to be here at this seminar-get-together. Personally, I derive so much just to this point from hearing the different viewpoints expressed. I know that I am going to take a lot of them back with me. Hopefully, I can utilize some of these with the project in which I am interested, the Toronto Community Self-Help Program. Before getting into describing this, perhaps I should give you a little of the motivation that led to it on my part. I am a member of several self-help groups and, because of my particular addictive personality, I probably need all of the kind of help that is going. For example, weight is one of my problems. The other night at dinner time, my wife who has a keen sense of humor, served some cabbage and soy sauce which was part of the diet allowed in Weight Watchers. As I was dosing my cabbage with soy sauce, she leaned over and said, "John, I think I'd be careful. I don't know of any soy sauce anonymous." So I just wanted to give you some of my own background in self-help organizations. I picked up a cartoon which I will post along with a statement of objectives of our Community Self-help Program in Toronto. It shows a new type of self-help group, meeting in a library. It says at the bottom, "It is something new I am trying. We call it the unencounter group. We just sit and don't bother anybody. Each of us lost in our own private malicious thoughts and excursions."

In leading into my particular topic, I thought I'd like to distribute a statement of objectives of Community Self-help. I would like to make the presentation by running through this one page statement.

This statement wasn't developed initially and then we went ahead and implemented it. Rather it has come about the other way. We went ahead and started to experiment with this project by having people come together from different self-help groups. We shared what we had in common and what our differences might be. But as we have come together, we really have found that there is more that unites us than divides us. But this cannot be done hurriedly. It must be done very carefully and very slowly. Some of the people who have come together are members of Alcoholics Anonymous, Gamblers Anonymous, Recovery, Neurotics Anonymous, Schizophrenics Anonymous, Tops, Parents without Partners and other people affected with a problem in a direct way. There are others who are affected indirectly as wives, husbands, or children so we get into Alanon, and Alateen. These were people that were interested in a broader approach than their particular group offered. And I made contact with different people from these different organizations on a one-to-one basis.

It started about three years ago, and we have met regularly over a two year period, on the fourth Saturday of every second month. At these get-togethers we set aside one meeting to allow one organization to make the presentation of its work. As members of community self-help, we are all members of various self-help organizations, associations, or fellowships who believe that the contribution of self-help can be strengthened, and its role more fully understood, by informing each other of the objectives and programs of the self-help groups to which we belong. Secondly, you must go beyond that, otherwise we remain at a philosophical-armchair level. We feel that there should be an element of community action. This should help close the gap that appears between professional social agencies and self-help agencies. We hope to achieve this second objective through presentations of our objectives and programs to interested community and professional audiences.

We have been going at this pretty low key through a program of attraction rather than promotion. Nevertheless, in this two year period we have had approximately 12 to 15 panel presentations. In 90 minutes, the chairman outlines the scope of self-help as a whole. Then the various self-help representatives, who may be members of AA, Recovery, Gamblers Anonymous, or others, describe their various programs and activities.

We try to be responsive to the group that invites our panel. Then, questions are invited from the audience to the panelists with a few ground rules understood. One of them is that we don't invite comparisons between two organizations on the panel. We don't want that type of controversy. Secondly, we are not professionals. We are lay people and therefore we couldn't pass along that information anyway. Now, some surprising things have happened. We have been invited by such agencies as The Crisis Intervention Center of the East York General Hospital, The Queen Street Mental Health Center, and the Whitby Psychiatric Hospital in Toronto. Even some self-help groups have requested our panel. Tops (Take Off Pounds Sensibly), for example, wanted panels for their audiences, and we arranged for a whole series of these. Thus, new insights were opened up to the members of Tops; yet that was not one of our initial objectives. Let me go through the four objectives. In the furtherance of our goals, we have been and are being guided by the following principles: "One, We are not professionals. We are lay people. We do not diagnose problems nor make specific recommendations."

We had a Community Self-help Fellowship Day last Saturday. That, along with the 43 of us represented, included a group from the professional community. We learned that in order to maintain our necessary unity, there must be understanding, tolerance, and patience on both sides. There are certain natural barriers between the self-help groups and the professionals. But in removing the barriers, we must try to look at it from the otherperson's position. Maybe "gaps in communication" would be better than the term "barrier". Trying to hurdle those gaps in communication, let's try to recognize in self-help the very real need for the doctor and the professional. We should not be tampering with the work that they are doing. One is really an extension of the other. It is a continuing whole. We just pick up where the professionals have left off.

The second, "Their function is solely that of a communication link, in helping to bring together the community self-help resources with persons requiring such help through attraction rather than promotion." We have been emphasizing attraction rather than promotion. I think we have been guided very much by the principles of AA here because of the great success they have had over the years keeping the movement together. And we want to keep this Community Self-help Project together.

Okay, we have a panel. Questions are asked of the panelists. Literature tables are arranged on either side, containing literature of these various self-help projects. If further contact has to be made, they don't go through us, but rather directly to the organization or the fellowship itself. We don't want to develop a very heavy intermediate, administrative overlay. We act solely as conduit pipes bringing the two together.

Thirdly, "We do not interfere in any way with the integrity or autonomy of any self-help organizations, fellowships, or associations." It might be presumptious even to put that down because we couldn't interfere anyway. But we do want to make that policy clear, for each organization or fellowship comes with its own policies, its own integrity, its own autonomy.

Fourthly, this objective was the result of rethinking the representation concept. Very early we recognized that different organizations could not send us official representatives. It wouldn't work because of anonymity. I know AA allows for cooperation, but not affiliation. But Tops does allow representation. Therefore, we had to work out a policy that would allow both of these to come under our broad canapy. That led to seeing us as members of Community Self-Help in our own personal or individual capacities. "Unless specifically authorized by the self help group to which we belong, we do not officially represent such organization, association or fellowship." This has been the result of our experience.

Now we are riding quite comfortably with this set of objectives as we go forth. Let me make a few additional comments. We have been playing at a very low key. This isn't my full-time work; it is an extra-curricular interest on my part as well as the others involved. This too has been one reason for playing it low key and moving slowly. In this way, we are not finding a lot of flack or opposition. The little we encounter, we can handle and move on. Fortunately, the people who first came into our project from the various self-help groups are still with us. Surprisingly we looked out at the audience on Saturday and saw many familar faces, from a broad spectrum of self-help groups. In establishing such a program, I think you have to move on a one-to-one basis. Even before we had our first meeting, I engaged in a series of telephone calls. Initially, there was a lot of opposition and resistance all the way around. This surprised me. But the resistance soon started to break down through follow-up conversations. I guess we just started to know each other better, and as a result a new kind of organization has come into being. It was not an amalgamation concept, because that was clearly ruled out. This organization developed as if it had a life of its own, separate and distinct from the affiliations of our members to the other organizations to which they belonged. Now we think of working together. I am being very optimistic but there are a lot of problems associated with this too. One is the question of funds. But we are also aware of the problems that money may bring. So we have been going on a self-supporting basis. We have memberships of $7.50 to a member of a self-help group, and associates pay $5.00. We also pass the basket at meetings.

We do wonder what direction we should take on funding, as well as our general structure. We have no positions at the moment, and I function as the coordinator. We also have a treasurer, a secretary, but we don't have a Board. We don't know whether to take that route or not. We will just hold back and see what structure is best. One advantage of going slow is that we don't get a lot of publicity. Recently we did have publicity in a local publication about 30 miles from Toronto. I wrote a letter to the editor trying to get across some of the things that I am trying to get across today. The article is here but I won't read it. It doesn't bear any resemblance to what we sent them. When I saw that, I saw the wisdom of those who were cautioning against too much speed.

One of the advantages in my participation here is what I might take back to Toronto to help us with our project. Let me, then, close with two statements: 1. I was talking to Dr. Peter New this morning who also is from Toronto. As we talked about this project, he expressed interest in having one of our panels visit his class of medical students at the University. This will be one follow-up that takes place back in

Toronto as a result of having been here this morning. I wanted to bring your attention to that.

2. My name and address are on the brochure. If anyone wants further information about this, please get in touch with me. You might be interested in trying to develop a similar program in your community. One interested person can start the ball rolling. Finally, I would just like to read this statement from a recent report I wrote: "The more fundamental out-reach in this whole process is something that we often do not see, may never see, but which is very much there. When there is feedback of such a nature it is well that we record it, because here is true and fundamental out-reach at work. One illustration: It is represented by a tape of the Queen Street Mental Health Center Panel which was taken and played subsequently at a Neurotics Anonymous Meeting. Listening to the tape was a person with a gambling problem. He subsequently contacted the member from Gamblers Anonymous who was on the panel, and got more specific understanding and help for his problem." These are some of the dynamics.

Leonard Borman:

As you know Mr. MacDonald is in the Follow-up Task Force, and we hope that his Toronto model might be presented tomorrow as well.

Zachary Gussow:

You said that somewhere self-help groups pick up where professionals leave off. I was wondering if you could elaborate on this?

John MacDonald:

I think that this will be brought out more in our whole seminar here. When a person with a problem is looking for help, the immediate resource is the doctor. He goes to the doctor and he gets help, maybe needed physical help. But after that, there is a long stretch in the community. Sometimes he has to change his lifestyle. And the doctor wouldn't be able to help him there. Here is where self-help groups come and in and pick up.

Leonard Borman:

I know David Rothenberg, from the Fortune Society, wanted to respond to something said earlier.

David Rothenberg:

After Willie Toliver spoke about Delancey Street, I felt that it was essential to explain what we are doing and how it contrasts to Delancey Street. We do come out with a lot of the same thoughts, even though we are 3,000 miles apart. Ours is not a residential program, nor do we focus on a particular community. We have a staff of ex-offenders which deals with men and women coming out of prison who come into our office. In a given day we'll have anywhere from 40 or 50 men and women that come into the office.

It breaks down this way. The agenda which most people present to us is their need for a job. They are then put in touch with an ex-offender counsellor who sits down and talks to the man or woman and tries to find out what is really on their mind. People come out of prison looking for a job because parole tells them they must find a job, or because their family tells them they must find a job, or because the fiscal reality is that they must find a job. Our ex-con counselor, who has been through exactly the same thing, tries to make the guy comfortable. What generally happens is that two ex-cons start talking about different prisons, and who they knew in prison, and try to create an atmosphere where the guy who comes in doesn't feel like he is on foreign turf.

The single most overwhelming problem that we face is that men and women coming out of prison have become so "prisonized" that they must go through a process of "deprisonization". That is learning to share on making your own decisions. We try to create an atmosphere where they feel comfortable enough to share their feelings. That is the service part of our organization. We also have a job unit which knocks on doors and tries to get employers to interview, consider, and hire ex-offenders. The guy who heads our job unit is a man named Bob Brown who did 23 years straight in a New York prison system. The President of our organization is Kenny Jackson who between the ages of 10 and 29 was either on parole, in prison, or on probation. The staff is filled with ex-addicts and non-drinking alcoholics and people who have done a lot of time in the prison system. Convicted offenders coming out of jail know about us because the prison system has done such a great service for us. The newspaper which we put out has at one time or another been banned in so many prisons that the inmates thought that we must be doing something right.

We have a great degree of credibility since the prison officials are so inherently thick that if they see one article they don't like, they censor our newspaper, creating a constituency which we would have never had in the first place. It is too late for them to undo it now.

They have helped to create us. They fear free inquiry and ideas so much. As a result, you cannot deal with the real problems of individuals coming out of the criminal justice system without getting into the area of social advocacy. You inevitably find yourselves torn between the real needs of the men and the stupidity of the welfare system. Paper work goes on for three weeks before someone can get welfare in New York. In the meantime, they don't know where they are going to sleep that night. So as we find ourselves in direct confrontation with welfare, we go to the media because that is the only way we can have our voices heard.

We know about community bias, as Willie talked about it in San Francisco. We started in a one room office on 46th and Broadway, which was my theatre office. We had no trouble growing around there. As we grew too big, we needed other office facilities. So we moved to the"Heart of Liberalism"which was 333 Sixth Avenue on 4th Street in Greenwich Village, New York. We signed a two year lease, started painting the place, and were ready to move in until we saw there were petitions to keep us out. They feared that crime would run rampant in the building if ex-offenders had offices there. This is right across the street from a shooting gallery which is a little park where dope fiends shoot up all day long and the community has never been concerned about that. At the same time, the building that we were moving out of was petitioning to keep us, because they had had no crime in the building as long as Fortune was there. Perhaps it was an inherent protection, a sort of a hands-off attitude. Eventually, we got into our present headquarters where we also faced people petitioning to keep us out. However, in this building members of an alcoholic program helped us by threatening the other tenants that they would go to the fire department. Evidently the fire department had been bribed to overlook the other offices maintained illegally in that building. These were the ones that were trying to keep us out.

I illustrate these things to demonstrate how you cannot live in a vacuum in dealing with the problems of the ex-offenders, that the society around you creates a lot of the problems. I am impressed that they have their own liquor license at Delancey Street. We have a test case now where we have a man who could go into a bar in New York every night and drink but could not work there serving hamburgers because it's a violation of the law. I guess what has to be done is to give ex-offenders a stake in the system, and then hope that they stick around long enough to make the kind of social change that has to be done. They have credibility. Certainly when Willie tells us about his background, he presents a dramatic reality of what self-help is all about. But it also puts him up-front as a man who has to be listened to about the prior questions along the way that made it difficult for him. I think ultimately what has to happen is that ex-offender groups popping up around the country need to have an exchange of ideas to effect the kinds of social pressures that will make us self-liquidating. What has to be done is that the millions of dollars that are going into parole and probation should in fact be serving the needs of the people. None of our organizations should have to exist: Ex-cons for a Better Society, Fortune, Delancey Street, Denver, Dayton, etc. None of us should exist because the system has the dollars available to do what we are doing.

George Katz:

How do you see this money being diverted? What is the process?

David Rothenberg:

You mean the money that goes into the system? Well, I think it is important for organizations like Delancey and Fortune, if we are doing our jobs, not to feel threatened by being phased out. In fact if the system becomes responsible, there will be room for people who can do the work. It may take a lot of self-evaluation on our part to be willing to be phased out. I think one of the ways a system becomes responsible is by having less people in it, and by having the kind of society in which there are not profits in drug addiction.

George Katz:

You talk about earning money. Well, we have a very complex economic system. Are you saying that amount of money going into one place should be shifted into another use?

David Rothenberg:

No. I am not saying that. I am saying that money that is going into parole should help parole do its job. If parole is doing its job with all the money that it has, if they had a little concern for problem solving and the smarts that went along with it, we wouldn't have 50 guys coming into our office each day. Parole would be responding to the real needs. J. Edgar Hoover learned a long time ago that if you say the problem is greater, you get more money. Parole keeps trying to say that they need more parole officers and Correction says that they need more correction officers. In fact they don't need more, they need less. They should have less people going into the system.

Demitri Shimkin:

One thing I am very much interested in with a group like yours is the degree to which you have been able to locate the special skill sources that you need. I haven't been in the university system all my life, but I am interested in how to use the university system. After all, the University of Illinois is a $250,000,000-a-year damn good cow, and you can use it for real needs if you know where the skills are. For example, one of the biggest problems that organizations like yours have is in keeping the books straight. Not only would you have the problem of having money getting lost, but often organizations like the IRS can be real unfriendly. The result is that if your books aren't straight they can break you. That means that it is sometimes important to have a first class accountant available. That sort of thing goes on and on. Do you have access to a free first class accountant?

David Rothenberg:

Our bookkeeper is a woman. We have a full time bookkeeper ten years out of prison, an ex-con who lied to get her job. She was out of prison before Fortune came into being and through a series of lies, was able to get jobs. She had been a bookkeeper before she came to work for us. When we needed a bookkeeper she found a great opportunity because she does not work in fear of being discovered. It serves our purpose then to have an excellent bookkeeper who has also been an ex-offender. We have a professional accountant who comes in quarterly to go over our books.

I think the university could be used in more exciting and dramatic ways, the way Jerry Miller was doing it in Massachusetts. He is now in Illinois. He eliminated all children's facilities in Massachusetts. You hear people say that it would take years to phase out the prison system, and here Jerome Miller woke up one day in Massachusetts and announced to the world that they would eliminate all children's prisons in next six months. They would not lock up anyone under 16. Many of these kids are staying at universities under the guidance of graduate students. The charge was immediately raised. "How are they qualified?" He said they were eminently more qualified than the people that had been in charge of them. Isn't he now working in Illinois?

Herman Diesenhaus:

I had heard that even though they took the kids out of those institutions, the institutions are still open since the staff is on civil service. Can you imagine the complicated question involved in what you do with those adults who have nothing else to do with their lives?

David Rothenberg:

We ran into a group of foster parents in Long Island who were trying to raise the quality of foster parents. They said their problem was that the foster child agencies did not want them to show too much love to the kids nor did they want the kids to become dependent on them.

I am very excited about meeting the people here from Delancey Street about whom I had heard and read. One of the dangerous things in self-help particularly in the ex-convict movement, is that the groups feel threatened by each other even if they are 3,000 miles away. The spirit that I get fromDelancey Street is that they do not feel threatened. There are enough ex-cons and ex-addicts to go around for everybody. If you are doing your job, you are not going to be put out-of-business because somebody else is doing it. I have been writing down notes of things that John Maher has been saying for the last two days since there are things that they are doing that we should be doing, and hopefully we can tell them about things that we are doing that they should be doing. We have a stake in sharing with each other rather than vying with each other. What I find particularly exciting is the realization that the funded dollar becomes the mythical point where everybody feels competitive, since certain foundations and the government say the pie is only so big and you are going to have to divide it up. The battlement is not there - rather it is in the sharing and exploration of ideas, and trying to change and make a system more responsible to the pained people who come to us.

CHAPTER VIII

SELF-HELP IN WORLD PERSPECTIVE

Joan Ablon:

I would like to take this opportunity personally to say what an enriching experience this has been for me to meet so many people in the last several days, representing so many groups from different parts of the country. My own interest in self-help groups began about three years ago with my participation in Alanon family groups on the West coast. Frankly I owe quite a bit of my own personal growth to participation in these groups. It was suggested earlier that self-help groups form where services are not available. In looking at Alcoholic and other problems on the West coast, services are often available, but they are terrible, not designed for the needs. And not reality based.

A number of people have asked me what I as an anthropologist am doing at this meeting. I think most people are familiar with anthropologists as having interests in old stones and bones and not in real living people. I hope today we get to show what anthropology has to say about the self-help movement. It is my own special pleasure to introduce Dr. Sol Tax, professor of Anthropology at the University of Chicago. Dr. Tax has been my teacher for almost 20 years. And while I live in California, and he in Chicago, I continue to see him once or twice a year. I must say that I learn from him with every contact, even though it may be only a phone call. I personally look forward to his presentation. I believe Dr. Borman, who is also a student of Dr. Tax, would say the same thing.

Dr. Tax has had a very distinguished career in anthropology and has been presented with just about every award the profession can give to its leaders. This has occurred despite the fact that he has been an iconoclast and a revolutionary . He has been a doer and not just a thinker, and has spent an enormous amount of time with the significant problems of the here-and-now. As you know, this is not generally done in fields of pure science or research. Dr. Tax has worked with Indians in North and Central American, and some of his chief contributions to science have to do with what he calls, "action anthropology." He has also succeeded in establishing a communications network among scholars all over the world. His interest in self-determination for all people has been the chief organizing principle in his career. I remember a talk that was later published that he presented at his daughters high school graduation entitled, "The Freedom to Make Mistakes," referring to your own mistakes as you make your own choices in life. He implemented his principles of self-determination through a number of conferences that he had organized in Chicago that involved Indians, scholars, and others. He found money often miraculously to bring people together so they could organize and carry out their meeting in their own way. I believe that today, Dr. Tax will give us some broader cross-cultural aspects of self-help.

Sol Tax:

Thank you very much Joan. I have a lot of notes, but I have discovered that if I try to read, people will think that I am suffering since my opthamalogist thinks I am better off without glasses. With one eye, I can read microscopically very well - the Bible on a head of a pin; with the other, I can drive beautifully. But there is no way of putting these two together. He figures that if I can read without glasses, why not. The chief reason that I can't read in public or in class is that people think that something is wrong, when everything is right!

I would like to start on the question of both the definition of self-help groups and also their age in the United States with just a little anecdote. Fifty years ago, I was ending my junior year in high school. This was in Milwaukee in 1924. I had already, since the age of 12, been involved in a self-help group called the Newsboys Republic. I don't know if anyone in the room has every heard of it, so let me tell you a little. The State of Wisconsin, which was then progressive, established a Streets Trade Law forbidding children under twelve from doing any work on the streets, or under 14 from shining shoes. Newsboys had to be 12. I was a newsboy earlier, not knowing this law. I hadn't had a badge or anything. My brother was a newsboy and I helped him and became a newsboy myself at a tenderer age. I was caught by another newsboy, who had a badge and a permit, and he gave me a citation to go to the trial board.

By the time I got to the trial board, fortunately my 12th birthday had passed and the case was dismissed. Nevertheless, it was a terrifying experience. I had to go downtown to the School Board building and there was a trial board of older boys, 14 or 15, I suppose, who read me the law. They told me I had to go down and get a badge and a permit, which fortunately, legally, I was able to do it. I had to make another trip to the School Board where I was given all the rules and regulations. Needless to say, this impressed me, so I ran for office. This was modeled after the United States of America. There were two houses, a congress and a senate, even deputies, and all the officers had the right to make an arrest. There was a supreme court in addition to this trial board, and there were city-wide elections. Eventually, I ran for and lost the presidency, but I did become the editor of the Newsboys World which was a 5,000 circulation magazine, going all over the city.

In the course of time I moved away from being a newsboy and became a telegraph messenger. This I could do after school and on Saturdays, and all day Sunday. I remember one incident when I was a member still in good standing with the Newsboys Republic even though I was no longer a newsboy. There was a city-wide election, and the States Attorney called the telegraph office saying that, he wanted a lot of boys on Sunday morning to hand out leaflets at church. I had to go to his office, now in my other role with the Republic, and tell him that he didn't know what the law was, and that nobody could hand out leaflets on the street unless he had a badge and a permit under the Streets Trade Law. If I have to tell you about why I might be a little different from other anthropologists, it might be simply due to an early experience of a type that you are all aware.

Remember this was an institutional organization in which the School Board was put in charge of enforcing the law, and using the old colonial system of indirect rule in getting the people to enforce the law themselves. If I would think of it in terms of the British Colonies now, I would see something more wicked in it than when I was at the other end as a boy enjoying my first genuine community experience. Obviously this is something I have never lost.

The anthropologist gets to see very different cultures, and this is his main difference from anyone else. I remained an activist until I had my first cross-cultural experience. It was in 1931 when I went to the Mescalero Apache Reservation. Why was I no longer an activist? It wasn't because I was an anthropologist. It wasn't because I wasn't interested in action. It wasn't that I changed in my personality at all, as I think back. Rather it was that I was in another culture and I wasn't able to run it! How I knew that, I never will know, because the Bureau of Indian Affairs never has learned that. Whether it was because I was learning about other cultures and lacked the desire or knowledge to manage other peoples affairs, I was not an activist for a very long period, from 1931. Mind you, I was a radical student on the University of Wisconsin campus. I published an underground magazine, and caused all kinds of trouble. But when I went to the field, my activism stopped. Whether in North Africa, where I spent some time, or among North American Indians, or later when I went to Guatamala, activism was taboo. It was not that anyone told me not to do it. But I was learning some other peoples' ways.

This has been my experience. If you are involved in learning some other peoples' ways, and they really are very different, you have to set aside whatever personality characteristics that make you want to be a manager. You can be a helper, however, on their terms. Since they were illiterate, you can write receipts and letters for them, and even much more. This had a tremendous effect on me later when I put the two things together after the war, in 1948, when the phrase "action anthropology" became a word. It started with my coming back to a North American tribe after the war with a group of good students who were interested in dealing with the peoples' problems, as well as anthropological problems. They were not yet anthropologists, and I was their leader. They asked me if they could do this; I said yes, and I was a changed person. Once I had to be involved in other peoples' problems, when under no circumstance could I ever think that I would know them, at that moment the difference between being a Mesquakie Indian and being someone else became the important thing in life.

This is what you have learned, I am sure, and this is why the self-help groups must be managed by their own kind. If they are alcoholics, they must be managed by alcoholics, rather than by people who think they know what is good for alcoholics. This is what happens when services are performed that are not designed for the people. Nothing that is designed for people is any good. When people do it themselves, it isn't designed by anybody for them, it just happens to them, and then it is good.

I went to Guatemala and here for the first time I saw a people who were poor but not in trouble in the sense that you find other people in trouble. It was the 30's when I first encountered the North American Indians. They were also a people not in trouble. The reason they were not in trouble, and I have written about this recently, is not that they were so well off, but the United States was in the depths of a depression when everyone was in even more trouble. They were there on their land, had their cultures, and were reduced to poverty which was no worse than most other people were suffering at the time. In a sense they were at a point when they were independent. Even the government did not have the energy at that time to do much to them.

After the second world war, they were a people in trouble. Most Indians on reservations, like most people in the US, had to join our cash economy or starve to death. In some way, you could no longer live in your old way, whether you were in the Kentucky mountains, the West Virginia coal fields, or anywhere else. You had to somewhere or other be relocated once again. Once you were pushed onto reservations; now you had to be pushed off of reservations to find some place where you could make a living. This is when the change in their own situation occurred, which had something to do with a birth of a different view on my part of encouraging and working with Indians to help them.

Meanwhile I'd like to fill this in with those 10 or 12 years in Guatamala and Southern Mexico. It is in that area where you had an old, firm, long-term cultural system, of which the Indians with whom I was living were a part. It was here that I saw a new variety of institution. I will have to give you now a general statement. The human species has had a couple of million years in which it developed. Of those couple of million years, only the last ten thousand have been with agriculture; domestication, and the like. All the rest were hunting and gathering tribes. This every undergraduate has heard, and it is obvious.

What is frequently not understood is that as we evolved as a species in that circumstance, there are almost unerasable, deep characteristics of our so called human nature, that were developed in that long, long, long period when there were successful means of adaptation to a difficult environment. As you know the human, Homosapiens, is by all odds, by any measures, the most successful among mammalian species. He has moved to every part of the world and has grown in population tremendously, which is the only way you can measure success. This means that the characteristics that made this possible were long a part of his being, and it is unlikely that those characteristics are more than glossed over now.

One can say that if he wants to understand what makes human beings the way they are, one has to go back and assume that the way that hunting and gathering tribe lives, of which there are a few left, has something to teach us about what is making us tick. And you will never learn any other way. The North American Indians are certainly the most numerous, and in many ways the most successful, survivors of the hunting and gathering era. When agriculture spread, peasant life spread over the world. It didn't spread very much in North America, not because the North American Indians weren't smart enough to become farmers, but they had a lush enough environment and way of life already so that they didn't want to change. The Australian aborigines and many peoples in many other parts of the world remained also as food gatherers and hunters, and they remained that of their own volition. They wanted to live that way. This is because there are some values that are completely destroyed in the change to a peasant way of life. A peasant is simply a person who has to make hay while the sun shines, get up, keep time, put things away for a rainy day and so forth. In other words, he becomes a slave to his technology so to speak. He begins to think of property; he begins to think of competition; he begins to think of social classes; and he begins to think of war, as part of his system. This peasant way of life, which I had never experienced, is old among the Indians of Guatemala. In many respects they are unlike the hunting and gathering Indian tribes whom I had come to know a little better in North America.

I had a contrast of three cultures: my own, the kind of life that I grew up in; the North American Indian; and then here was this thirdcorner of the triangle. Guatemala was characteristic of most of the world, Asia, Africa, South America, a people who are not urbanized, not a part of our technology, not industrialized, yet settled peasant villagers. The institutions that they have are obviously different from the institutions that the North American Indians have. I'd like to give you a little example of each of them because it is this perspective that you might want.

You ask the question why, if it is true, do we have all these self-help organizations springing up? The answer is that some of the functions that they serve for us presumably have been served for other humans, through other institutions, for a long time. Let us look first at the hunting, gathering people, and the book MAN AND THE HUNTER provides some feeling for the characteristics that these peoples have. In the first instance, they are kinship societies. When you are born in that society, you will know everybody that you will ever see in your life as a relative, as a relative of a relative, or as somebody personally. That is something we just never experienced: that you never in your life see a person whom you haven't always known from the day you were born. It has its effects, and this is how man evolved. In other words, this results in a kind of harmonious system whereby you live together in a variety of ways where you know one another, have obligations to one another, or have personal relations to everybody that you ever meet in your life. The idea of having a group of these people come together anonymously because they are alcoholics or something else, is just so far removed from any kind of reality, that one doesn't even think about making a comparison there.

Suddenly these people are tossed into our society. Can you see the consequences of that? All of the things that we think of as positives are against their morals. For example, we take it as a value in our society that every individual is equal - women's rights, black rights, civil rights, all take the individual as the unit. In fact the Supreme Court has even decided in which month the individual has constitutional rights! The idea here takes the individual as a unit, giving him or her rights against the community. To separate an American Indian from his tribe, from his family, from his people, destroys his identity. He cannot think that way. He isn't an individual. He is a mother, a father, a brother, a sister, an uncle, an aunt. He is part of a network. And the whole object in life is to live in harmony with that network of relatives which he has had from time immemorial.

Moreover, he transfers that because he personalizes nature and the supernatural, and exists in harmony with the earth, the environment, and with society. All is one. He truly can never separate those things. The idea of asking him about religion or something of the sort always struck him as impossible. He is who he is. He is part of this community. He is not an American Indian. He is a Hopi of a particular clan or whatever. That is what he is. There cannot be anything else.

Secondly, in this situation, there is no such thing as a hierarchy of people. We, of course, are hierarchical, and in our organizational thinking translate the word chiefs like kings and imagine they have authority. Of course, we abused the chief by getting him drunk and having him sell his land to cheat the Indian. The American Indians, and I take it that all mankind once upon a time, had a much different view of authority. I am going to give you an incident now of the North American Indian authority system where they go on and on in their meetings, and never come to a vote unless there is unanimity of feeling. I am going to tell you two incidents relating to the Native American Church of North America, which is a national organization of Peyote users. At one time I had worked with the Mesquakies among whom there was a Peyote Church. They once held a National Convention, in Tama, Iowa. Since I had been sympathetic, and had written that the Peyote drug used as their religious sacrament should not come under federal regulations because it was not a narcotic, they asked me if I would come to their convention.

I thought that I could do something for them while there was a National Convention. There wouldn't be another opportunity like this.

I thought to myself that all of this pressure might be removed, if someday the Supreme Court of the United States would have it shown to them that this is a genuine religious movement, not an orgiastic thing which Time Magazine, or Life or somebody had been publicizing. Since the missionaries had been losing members to the Peyote Church, they were angry and were misdescribing anything that happened. Nothing would be less orgiastic than the North American Indians generally. They have a four day meeting which starts on Thursday, going through Sunday. On Saturday night there is a large Peyote ceremony, which is an all night ceremony under a large tepee.

It seemed to me that if I could get a motion picture made of the convention itself, in all of its secular aspects, it would look like a legitimate church which might be a member of the National Council of Churches or something of this sort. If I had a motion picture of the ceremony, and it were done quite independently and honestly, that someday this document could be brought into court as testimony. The hard part was how do you suddenly make a movie? I was at the University of Chicago; I was no movie maker. Fortunately, and this was in the 50's, there was a student who was a documentary film maker. I found him and he was excited. Since we couldn't get money, we decided to do it on a shoestring. Then I decided that the State University of Iowa, which isn't too far away, might have all the equipment. I called them on the telephone, and to my surprise, they were enthusiastic. It seems that they were making movies all this time of growing corn, and the idea of making an Indian documentary film close by, attracted them.

They offered to take care of it all. All I had to do was let them know the details.

So we started on our way taking some film just in case everything else collapsed. We stopped at Iowa City on the way and talked to the University people and saw that they were serious. I told them to hold on and I would telephone them, because I first had to discuss this with the Indians. We went up there on a Thursday afternoon and they listened to my plan. The President and the other officials were there but they felt not enough people had arrived yet. I waited until Friday, then I mentioned that we had to get electricity run in because this is three miles out of the city, even if we never use it. We made all kinds of preparations that couldn't be made on Saturday. We kept talking about it, had one meeting after another, and they continued to say wait until Friday afternoon, when enough people were there to have the final formal meeting.

This was a remarkable meeting. I don't know whether any of you have ever seen a meeting in which almost nobody speaks just to speak. Somehow or other, he always finds something different to say. He wants to show who it is who is saying it, and that becomes an important thing. They are expressing themselves publicly in front of a group and discussing different points. They went on for hours, and the President had asked that I sit up in front with him. It was all explained just as I have explained it to you. I had my film maker there, and he told just what he would have to do, the whole technique of it and what would be involved.

The sticky part came and they started to ask about filming that ceremony. Here was this big tepee, and he said that the fire alone would be enough light and all they would have to do is just raise a corner of the tepee and the film was fast enough so that they wouldn't even know what was going on. People began to talk. They said, "Here is our night of prayer and we are really going to be taped." They worried about it, and gradually one after another got up and expressed himself. I soon came to realize that they were really having a difficult time making a choice. They took it almost like a Greek tragedy. They were going to have to pit their existence as a Church against one night of prayer. They accepted this. They never doubted the facts that were laid out. They never said that their church wasn't in such danger. They knew that this might be helpful to them. But they felt it would spoil the ceremony. One man got up and said, "But I don't think I could be able to pray, knowing that there was a camera." Eventually one after another got up and expressed themselves and the answer was clearly no.

My closest friend, who was a leader of the Mesquakies said, "I don't know how the rest of you are going to vote, but I have to vote against it." The President said that they could do it but he wouldn't be there. It was obvious by this time that a decision had already been reached and a vote didn't have to be taken. Then they began to think. Here is a good friend who has a really good idea, and who has gone to a lot of trouble to help them. "What have we done to show our appreciation, but turned him down!" I got up and gave a little speech. I told them I was sorry I had brought this moral dilemma to them and I hadn't done them any good at all. I only gave them problems, and they were right of course. We shouldn't do the film and I was pleased that they had decided the way they had. They were much relieved to get out of it that way, and I was pleased to learn where they put their values.

On Saturday evening the ceremony took place, beginning at 8 pm. I sat through it overnight. Obviously such a ceremony would give you more emotional functioning than anything else. And don't think the Peyote root itself has very much to do with it. You sit up all night in a sacred context with the stars through the tepee top, with a fire, with the drumming, the singing, and with people expressing themselves at different times. It is a marvelous religious experience, and I think the only truly religious experience I have ever felt.

The next time I went to a convention, there was a factional argument. The President was out, and there were two North American Churches vying with one another. They were young people who had a convention and they invited me. They obviously didn't know how to run a meeting. I had always taught my students that Indians never come to a conclusion by a vote. They don't believe in majority rule and they think it is just as bad for 51 people to tell 49 people to do something that the 49 didn't want to do, as it is for any individual to tell anyone to do something that they didn't want to do. This is not part of their system. What the unanimity always amounts to is that everyone feels at the end of the meeting, such as I have described, that he has no alternative under the circumstances but to join in the harmonious decision at the end.

I had always wondered what would happen if a mistake was made, and sure enough there was a mistake at this convention. The leader of the meeting was too young and had gotten mixed up in his procedures. When there was a lapse in discussion, he said all in favor say aye, all opposed say no. I wondered what was going to happen. They all sat around and didn't know what to say or do. One man stood up and said, "I voted no and I want to explain why I voted no." They started to discuss it again and forgot that they had taken a vote. Then they came to an agreement on what should be the proper policy in the proper Indian way. Whether this would always happen, I had no idea. I saw the error and I saw the correction of the error. I know that they would have gone away very unhappy if they had gone away unsatisfied. Everybody has to be satisfied. This is because their highest value is harmony, not property or anything else.

Now I will go to Guatemala. Here they have an institution of the "town community" in which, from time immemorial, they had been organized as a total community. The organization of the community is hierarchical, in which everyone does service, servicio, it is a burden. You have to take care of the saints, the roads, and everything. Everybody starts as a young person to do certain kinds of work: police work, messenger work, street cleaning, and he moves up to religious services and other kinds of services.

By the time he has become a grown person, and everybody in the community has taken turns, he knows how to do it. Obviously this is an educational system, that gradually gets him to his point of service. They all have formal ceremonies, on a saint's day for example. This is simply to demonstrate who and what they are. It has no other purpose. What happens is that the particular group that is responsible for the fiesta invites the town officials, the principalas, the older people who have passed through all of this and are now above them in the system. They invite them as representatives of the community to the party of which they are hosts. They serve food, liquor, etc. The only ritual that is performed is to talk about the ritual that is being performed. This is an old traditional thing. It isn't like a convention where I bring up a whole new issue. It is something that has always been done this way. This is, of course, to maintain the community, to maintain its values, to maintain its structural system. There is no possibility of people making speeches, or making policy here. That is a different context. This is a ritual occasion.

If you will look at these cases that I have presented, whether it is a council meeting or this ceremony, two functions are performed. One is the social function for the society as a whole. That is maintaining the system itself. The other is that all of the community gets involved, not only learning, but seeing it happen. They are doing it. There is no such thing as representative government. Everyone goes through it. In both cases, one way or another, everybody is part of whatever gets done. Everybody as a whole acts. In the smaller tribe, where it is a hunting band, it is a smaller community but they all are doing it. In another community, it is a larger community and they take turns doing it. They all get their chance to do it, taking turns year after year, one year in, one year out, but moving up this ladder.

At any rate, let us come back now to the functions of self-help groups. It is obvious that the anonymity lasts only the first meeting.

It is terribly important to get people over a hump, in being able to talk to other people, and the anonymity is important. Pretty soon, they are in roles with one another and they are human beings who are interchanging and becoming like this. The problem is that in our society we don't have institutions that have this function also. We need these other things. We do have other institutions which perform some of these functions sometimes. I would say that one of the social action programs that you could have is to see what other institutions might be made better to perform these, that is a permanent institution. The marriage ceremony could serve more functions. I have even tried when one of our daughters got married to invent a new institution where at least the bride's family would be forced to shake hands with the husband's family. They are usually at different places. It is very hard to influence our institutions, as you know. Of course breaking the system, in the deeper terminology is harder still.

All I am suggesting is that anthropology probably doesn't have anything to teach you that you can use in your self-help groups when your people get together. You have something to teach our society, however. You are seeing functions being performed that are necessary functions that otherwise are not being performed outside of these groups. They may come and go, demonstrating the need, and sometimes being permanent and institutionalized. Second, I would like to give you one other difference which you may not recognize. One of the characteristics that our Western society has a "thing" about is hierarchy - voting and forcing the issue. You, in your groups, behave much more like the North American Indians than most of our institutions. But nevertheless, as you become bureaucratized, this is one of the things that I think you have to avoid. As soon as you get staff, you have lost one of the characteristics that you started with. One of the dangerous things is for someone to say, "But we have a decision to make, and let us do it by majority vote." If you could throw that out, you could change people's lives more in our society than if you would do anything else. Majority vote, I have learned from the Indians, leaves nobody satisfied, teaches nobody anything. All it does is settle by force, like with an atom bomb, what you can't come to a conclusion by through compromise or the matching of interests.

Nathan Hurvitz:

I hate to prove your last point. Initially you were talking about such societies that are undifferentiated in terms of ethnic groups, language differences, economic levels, historical differences, etc. You proved your point with the election of Nixon of course. But to try to . . .

Sol Tax:

If you are asking whether we could return to a smaller society from our 200 million people - of course not. But you can do it at least where you can, in your own organizations. In my article that was distributed on National Service, there is a suggestion about how you can get it done on a large scale by using computers. That is, getting our society redone as if it were a little society and living in harmony and peace with itself. That is for the future.

Bob Martin:

Have you ever done any studies on other animals and self-help?

Sol Tax:

No, I haven't. I have friends who have done it, studying baboons, chimpanzees. Obviously, they help one another, too, as you can see in the zoo, with the troops of animals that go together and help one another.

Donald Traunstein:

Whenever you organize there is a division of labor which inevitably leads to stratification. But there are some sociologists who are suggesting that we are moving to a collegial authority based on expertise. We assume leadership positions but the hierarchy is not immutable.

Sol Tax:

Incidentally I do not accept the "inevitably leads" to vertical stratification, you mean. That's where we have come because we are hierarchical in our minds. On the expertise business, I would say that this sounds like a move in a wrong direction. This is quite a different point and I don't know if you would accept this, but I think I could follow Plato, in believing that a carpenter has in him all of the knowledge of a mathemetician. He knows it all, but he doesn't know that he knows, but you could draw it out of him. By analogy, I think that any ordinary community of human beings has in it the ability to solve any problems that are important to it. If they need an expert for one of the problems, they hire him just for that job. But to put him in there as their *führer*, is not my notion of the good society.

Certainly Shamans in human society have their special place. It is only in our hierarchial type of society that you get the notion of kings, priests, people with authority that tell everyone else what to do. That came, I assure you, long after man had formed his character. These are aberations rather than what we really strive for. People do strive, I am convinced, and that is what you are finding all the time: for wholeness, for individuality, for authority to do the things together with other people that they want. I think you are on the right track in a very difficult situation. The only way you can get back to behaving again like human beings, is in Ad Hoc groups, such as you have, which you then might permit to get spoiled.

O. Hobart Mowrer:

You may or may not know this Dr. Tax, but Synanon which I am sure you know about, was not developed with the view that it was going to be used as a means of rehabilitating drug addicts. These people started to live together in a communal way. It suddenly became evident that some heroin addicts were no longer using heroin. Dederich, the leader of this club as they first called it, was astonished at this. But he was perceptive enough to see that what they had managed to do was to recreate tribal society in which many of the stresses and strains of our society were not present. And they have continued the practice now of whenever the group gets too big, they divide it and keep it down to the size of a tribe. This has been a perception on his part that has impressed me very much. It fits in quite with what you are saying.

George Katz:

I am extremely stimulated by your comments. I would like to pose a question around your critical experience with the movie--this sensitivity to the nuances of another's culture. Typically I think we can resonate to those aspects of a culture that are similar to ours, but to be sensitive to the differences and to acknowledge their right to exist without trying to wash them out - that's a rare quality.

Sol Tax:

Let me say something about that. I don't think we can learn enough about any culture to be sensitive to it. What you can learn to do is to remove yourself from the power situation, the authority situation. It doesn't matter, if you are a child. You don't have the power to impose upon anybody. Then you don't have to worry about doing anything to them that is against their value system.

George Katz:

I think that was well said. But you were responding to a tense situation. There was going to be a disruption of a very important ritual. The thing that I have difficulty with in my mind, and I don't know how else to grapple with this, is how do you communicate to others the need for this sensitivity of the sub-cultural groups in our society? This is a very difficult problem because you are faced constantly with these emergency situations, these wipe-outs. Where do you get a handle on this? This type of thing comes from a very special type of sensitivity. How do you talk to somebody who isn't even plugged into this?

Sol Tax:

I don't think you can. Among the Fox we had this Des Moines newspaper man who wanted to help Indians all the time. He was in a position of power, one way or other. He used to come and talk to us and ask what could be done to help the Indians. No matter what you told him, and you thought that he was converted, he would go back and make a speech and say, "Those Indians there with 3,300 acres - and not a crow on them." He was going to do his thing no matter what.

Steve Schensul:

In these groups of hunting and gathering descendents, the North American Indians are now developing reactive groups to the oppression of wider society. What are their self-help groups beginning to look like on a cross-cultural basis? Are they organized on this harmonious model that you have described, or are they taking their models from other self-help groups?

Sol Tax:

Let me tell you one more thing about North American Indians so that I don't make it all seem so sweet. They don't always come to agreement, and then you have factions. This is characteristic of the North American Indians now. They have to remain together. But in the old days, the Indians had lots of land to roam on. That is why we have the many hundreds of tribes and language groups. I suppose they were free to separate when they saw differences of views or interests which you would expect among human beings. I don't know too much about AIM for example. I saw in the paper this morning that Russell Means left the Movement.

Those groups always come together and split up. But I have noticed a difference about it. I think this is true with blacks as well, but I don't know them as well. They always say, "We can't get along with ourselves, but we are all Indians and we are not going to work against one another." At least that. This is their value. When they are together they have to be in some way, together. But they can separate and go different ways.

Bob Martin:

Turning ourself for a moment to integration, do you have any theories on how to do it successfully? Nationalities - blacks and whites.

Sol Tax:

In the first place, I strongly believe that you first have to have equality and then voluntary integration or you don't have it. The people who want integration are people who want others to learn their ways. This is what the American Indians were up against from the beginning. It is a negative thing.

John Maher:

I get one funny feeling when you talk. It is profound in its philosophic implications, but I didn't see any beautiful Indians when I was in Guatemala, two and five years ago. When I got off the plane, I saw a guy in a green uniform with a machine gun. When I went to make a phone call, I saw a guy in a blue uniform with a machine gun. When I went to Antigua, I saw guys in brown uniforms with machine guns.

Sol Tax:

I never saw a machine gun.

John Maher:

The fear that I have with our self-help groups is the beautiful feelings of yesterday's applicable solutions. The Indians I meet, which is a lot of them, in activist work, are not the beautiful Indians of the field of hunting. They are drunks, and live in slum areas. Society has failed to provide them with mobilization where they can feed their children unless they get back in the rural areas. What I wonder about as I see the smiles in this room about the beauty of the Indians - I don't think there is any beauty unless you can defend yourself and eat tomorrow morning. I wonder very much if you have some suggestions on how the kind of beauty of the notions such as you discussed could be perpetuated or revitalized so that they are resistant? I assure you that at this moment there are four forms of Guatemala national police, and there are two active revolutionary movements; That the downtown interests are controlled by Italians and Americans - whether you go into the big hotels or anywhere else - and United Fruit is gouging all the land from across the country.

Sol Tax:

You haven't been to the part of Guatemala where I spent my years, which is Western Guatemala where the Indians are. Let me tell you that when Arbenz was deposed, I came to the village where the people told me with great relief, "You know what he wanted to do? He wanted to take our land away. He wanted to nationalize the land." Do you know what land they had? They had 1/5 of an acre, or 1/10 of an acre. But that land holding that they had was a most precious thing to them. They misinterpreted what a land reform movement was. Those Indians in that part of the country that were somewhat isolated, are the ones I am talking about. Those that go to the city, those that are in the Eastern part and in the north that formed the guerilla bands, do not speak Indian languages usually. They are, of course, the marginal people who have changed, but are not permitted in the decent places in the larger society. There is a big difference now. I believe that the Indians that you have in New York would love to go back to their reservations, if they could make a living there. Now I believe that the problem of the urban Indian in America is that he doesn't want to be there, and he doesn't want to live our kind of life. Those that do, make out very well. The reason that others don't, is that they won't. The thing to do is to reestablish the land and the rights of Indians on the reservations. This is what most Indian movements start and end with. The treaties that they always talk about are their sovereignty. It is their rights, their hope, their land. It is the beginning and the end which is their life and without which they can't have any peace whatsoever. Your Indians in the cities who are divorced from that - there is no solution for them in the cities. I don't think they would want a solution in the cities.

Harry Woodward:

I have to say that I disagree with that. I worked with Southern whites in Chicago for a number of years and most of the people would come up from Appalachia, where they had coal and other mineral resources, and somebody came in and moved them off the land. So they came into Uptown and other places. I feel that this is the best thing that ever happened to them.

Sol Tax:

Those were Appalachian whites! I am talking about American Indians. The biggest thing in the world, is the difference between whites and American Indians.

Harry Woodward:

As I say to people, as long as you are living on resources - the Indians live on resources and the Appalachian whites live on resources. As long as you are there, and you don't know how to cope with them, someone is going to come along and move you off, whether they are Indians in Guatemala, where the government wants to nationalize the land or somebody else wants to do something for them. You have got to learn how to take care of yourself. And the city is the best place to learn how to do that, because you can learn in the city how to toughen yourself but you are never tough enough on a farm or in a rural area because you don't have access to the same kind of resources.

Sol Tax:

I will agree with you that the city is a great learning experience for Indians. It is a good place to learn how to get tough, but they are unhappy all the time they are in this school. It is no place to survive - there is no survival here. They leave as soon as they can. You are talking about Appalachians. Let us just recognize for a moment here that black and white are two opposite things. and Indians are opposite of Appalachians even though they dress alike.

Alex Bassin:

I'd like to raise with you an interesting question that relates to a thesis of a West coast psychiatrist, based on an anthropological thesis. He says that we have a need for self-help groups and we have a need for each other based on the fact that origins of man go back to the hunting and fishing kind of survival. This built into our genetic pool of character - a need for people to be close to each other and to depend upon each other. The reality of the old survival society has disappeared but we still retain in ourself these characterological needs that go back 500,000 years. What do you think of that thesis?

Sol Tax:

That is probably true. Not quite stated how any of us could state it, But we need love - as you know a child becomes autistic if it is not touched, etc. There are things we need - we need close relationships. We need many of them and we need to know where we are, etc. The heritage of the small kinship society which we outgrew, is still here. I just wouldn't want to set down for anybody, just where it is, which genes have what. Otherwise I am sure it is there, but we don't know quite where.

CHAPTER IX

SHALOM, SELF-HELP, SELF-HEALTH SOCIAL CLUBS AND PROFESSIONALS

Shirley Burghard:

On Sunday, June 2nd, Bill Gessler was leading an Adult Sunday School Class at First English Lutheran Church, on the subject of "AUTHORITY." He had each of us write what the word "authority" meant to us. I wrote "Unmitigated power, hateful, hurting, harming those under it or opposed to it, despicable, miserable, rotten, punishing, degrading, making people emotionally ill or physically sick (like ulcers) and forced obedience." If someone had asked me to state how I felt about psychiatrists, psychologists, psychiatric nurses, psychiatric social workers and all the rest of the motley crew of mental health racketeers, I would have used the same words.

When I received the "SELF-HELP EXPLORATORY WORKSHOP FOLDER" I was very upset as it seemed to me there were far to many M.D.'s and Ph.D.'s and that it was just another Professional get together with a few handicapped people tossed in for good measure. When I saw names like Dr. Karl Menninger, I said to myself, "I can't possibly go" because I don't own any appropriate clothing because some psychoquackiatrist at Syracuse Psychiatric Hospital, 17 years ago, saw fit to label me "paranoid schizophrenic" which means I haven't worked as a Registered Nurse in many years.

However, June 2nd, was Pentecost and in my church we celebrate it with joy as the Birthday of the Church. The Recessional Hymn was "On Our Way Rejoicing." One line of the third stanza says "On our way rejoicing now and evermore." It occurred to me that any person, whether professional or not would see that my clothes were clean and decent even if they are old. Any psychiatric professional, with a brain in his head, ought to be able to figure out that I have been stigmatized by a nasty lable and forced to exist on Welfare payments as low as $117 a month, when the rent was $90 a month. Many times I ate by picking over garbage at local stores for half rotten fruit and vegetables. However, today I get $206.85 a month Social Security Disability for my rheumatoid arthritis. Furthermore, I no longer live in a shack that is unfit for human habitation, but in the brand new Ross Towers, which is public housing for elderly and handicapped. The point is if one is going to get sick, get physically sick, not emotionally sick!!! So, I should indeed by "on my way rejoicing" as my life has greatly improved since March 14th of this year.

I wear prescription shoes, which look more like the boxes they come in. This is for my arthritic feet. But it occurred to me that surely professional people would realize that anyone wearing such "canal boats" has something wrong with their feet. At least I am able to walk, and without a cane as yet, when so many with rheumatoid arthritis are in wheelchairs. So again, it is "on my way rejoicing."

I told my current psychologist, who I originally saw because the Welfare insisted upon it or I would lose my pitifully small check, but whom I now see because I like him, that I am the world's greatest living example of selfhelp. Without it I would be a "screaming mimi" on a back ward someplace. I don't practice the Twenty Four Hour Day but more likely the hour by hour or even minute by minute day. Without this I am almost sure I would have taken an overdose of pills many times during the past 17 years, but actually did only once. What do I practice? Everything I have learned in Recovery Inc., Associated Rational Thinkers, Poetry Therapy (and all CREATIVE THERAPY) and Alcoholics Anonymous (and no, I am not an alcoholic, but changed the word alcoholic to emotionally upset.)

So, anyway I will get on a Greyhound bus for Chicago, with the spirit of "On My Way Rejoicing."

Cancer of the Soul

I am a member of the Holy Catholic Church, the Communion of SAINTS by Baptism and Confirmation but this doesn't make me anymore an angel or any less a Devil. All it makes me is human with all the frailties the flesh is subject to.

My mother recently had a hysterectomy for cancer. She was luckier than I because at least a surgeon could cut her cancer out. Nobody could remove mine - the bad treatment (including one beating) at Syracuse Psychiatric Hospital, the jobs in nursing denied on the basis of being an ex-mental patient, being fired from a nursing position at one hospital when they found out I was a former mental patient, being forced to work at jobs like folding diapers or packing sandwiches for vending machines because there all they asked was name, address and social security number. They were honest jobs but horrible ones for a nurse who had graduated near the top of her class. And invariably they always led to another, so called, nervous breakdown.

If you want to see a perfect example of this "soul cancer" look on page 31 of the June issue of "Constructive Action for Good Health Magazine." I didn't have to mention St. John's Lutheran Church and what had happened way back in 1961. As it turned out St. John's voted against the merger, so it is all off anyway. After this recent experience I am sure somehow that when St. John's locked us out as a bunch of homosexuals that only a small number of blockheaded troublemakers were behind it and not the entire church. In fact, at present, Mrs. Christopher, who lives two doors away from my 87 year old grandmother is a lifelong member of St. John's Lutheran Church. I have never known a finer Christian. She is always doing kind things for my grandmother and even more so now that she knows I have arthritis and can't come to see her weekly like I used to. I'm lucky if I get there once a month now.

The crack about the Mental Health Association and Syracuse University in relation to the New Horizons Club and musical chairs was probably not very kind either. Probably these people do the best they can under difficulty circumstances such as not enough money. Today I wonder if some of those slights which I thought I received from the various Executive Directors of the Mental Health Association, were real or imagined?

The minister, Rev. Peter Suarex, ended his sermon by having us sing "Joyful, Joyful, We Adore Thee." In my opinion, there is probably not a more beautiful hymn in the Lutheran Hymnal. It goes like this --

"Joyful, joyful we adore thee, God of glory, Lord of love;
Hearts unfold like flowers before thee, Praising thee, their Sun above.
Melt the clouds of sin and sadness, Drive the dark of doubt away;
Giver of immortal gladness, Fill us with the light of day."

In my life it seemed as if there was a super size bud of hate, but with one great burst of inside and outside Spiritual Power it burst through and unfolded like an ordinary flower should. This let the hate drain away. This is what they mean when they say the "Baptism of the Holy Spirit." And may God be praised because it happened on Pentecost Sunday.

"All thy works with joy surround thee, Earth and heaven reflect thy ray
Stars and angels sing around thee, Center of unbroken praise.
Field and forest, vale and mountain, Flowery meadow, flashing sea,
Chanting bird and flowing fountain, Call us to rejoice in thee.

Thou are giving and forgiving, Ever blessing, ever blest,
Wellspring of the joy of living, Ocean depth of happy rest!
Thou our Father, Christ our Brother, All who live in love are thine;
Teach us how to love each other, Lift us to the joy divine.

Mortals, join the mighty chorus, which the morning stars began;
Father love is reigning over us, Brother love binds man to man.
Ever singing, march we onward, Victors in the midst of strife;
Joyful music lifts us sunward IN THE TRIUMPH SONG OF LIFE."

Surely, if there is one emotion more deadly than all the others combined it is hate. It doesn't hurt the one hated, it hurts the one doing the hating by hitting him or her with emotional problems, physical problems, social problems and, I guess, just plain problems in general. To be rid of hate has to be THE TRIUMPH SONG OF LIFE.

Regarding Selfhelp Groups

Those of you here today who have conquered your illnesses through the intercession and belief in the Higher Power, will know more readily what I am talking about than those of you who rely on yourself through the rationality of your own mind or a book written by some doctor. Nevertheless, if one person is being helped by a secular method, then it is good. For both the sacred and the secular come from God. No matter what method or combination of methods you are employing to make your life better, all of us in selfhelp are UNIQUE, BEAUTIFUL, IMPORTANT AND IRREPLACEABLE.

Professional Errors

The professionals are not really psychoquackiatrists or psychofrauds, but they are in error. The errors started with Freud and have been expanded and added to ever since. As Dr. Phyllis Chessler wrote, "the psychotherapeutic community as a whole is sicker than its patients." If this is so, then how can the more militant groups such as Mental Patients Liberation Project and Network Against Psychiatric Assault and others blame the psychiatrists for the mess things are in?

In 1938, Egas Moniz, a Portuguese physician, developed lobotomy to deal with abberant behavior. The operation was so effective in calming persons, removing anxieties that it became the "in" operation of cafe society. Physicians did the operation in their office. One physician alone did 1,500 of them. Lobotomies calmed persons down at the expense of their imagination and turned them into vegetables. Still Egas Moniz was awarded the 1955 Nobel Prize in medicine for his great discovery. Today, unfortunately, there is a resurgence of psychosurgery.

Then there are tranquillizers, like Thorazine - the Chemical Lobotomies.

Anyway it is ironic that everyone has concentrated on mental disease without first describing mental health. A healthy person should be the end goal of all therapy. And certainly a healthy person is the main goal of therapeutic selfhelp/selfhealth clubs.

Freud thought insight of the Oedpus complex was the answer. Adler believed there was only one basic need - the will power. Reich felt all neuroses resulted from the inability to achieve a full orgasm. Jung believed in the collective unconscious by means of which the human race shared a common memory. Maslow believed human beings were born with needs that went from lower to higher. Bindrim announced that nude marathon therapy made people more spontaneous, less guarded, less defensive, not only about the shape of their rear ends but freer and more innocent in their minds also. Watson and Skinner are scientific illiterates, but nevertheless they concentrate on treating deviant behavior such as bed wetting, smoking, drinking, and sexual deviance. The only important thing the Skinnerians have done is to prove that positive reinforcement (rewards) in general are more effective than negative reinforcement (punishment).

Even before the brain was operated on to cure, so called, mental illness, another part of the body was also operated on. As far back as 1716, in England a theory was proposed that became orthodox teaching. It was that insanity was not caused by demons, as had long been accepted as the cause, but by masturbation. In time almost all aberrant behavior was to be explained by the masturbatory hypothesis. Benjamin Rush, the "Father of American Psychiatry" was a full fledged proponent of the concept of masturbatory insanity.

During the late 19th and early 20th century, it was a common medical practice among the progressive circles to cauterize with red hot irons or amputate the clitoris of girls found masturbating. It was argue that it was better to lose a clitoris than to become insane. Boys who masturbated had the dorsal nerves of the penis removed. This usually made them impotent, but supposedly it saved them from the insane asylum.

Other tortures, such as electric shock therapy and insulin therapy have also been used on the innocent victims of psychiatrists.

William Moore, in his great book, THE MIND IN CHAINS wrote "Most patients worry about electroshock treatment, but they obey without question when their name is called. Once in awhile someone will act terrified and scream 'NO!' 'NO!' but it does no good. There is no escape.

I think that now, after having received these treatments, I can understand how the criminal must feel just before he dies in the electric chair.

'I don't want to die,' he tells himself.

'No, but just walk down this corridor,' he answers himself. 'You can do that. Besides there is nothing else you can do.'

'Yes, I can do that. But I don't want to die.'

'That's all right. Just step inside this room.'

'That's easily done. But I don't want to die.'

'I know. Now have a seat in that chair.'

'O.K. But I don't want to die.'

'Don't worry. You don't have to do anything else now. Just relax. Everything will be taken care of for you.'

And that is all.

I think that is about the way the condemned criminal must feel. That's something like how I felt before each treatment and for a few minutes after each one. I was just like dead; or, worded differently, I felt just as if I were in a deep, dreamless sleep. Except that I never stayed dead or asleep. I always returned to life to wait for my next execution a couple of days later."

Later in the book he says "And that's the trouble. These brainwashers, these temporary executioners - they mean well. The treatments are their way of trying to help me. I cannot hate them. I cannot fight them. I must resign my body to their will, and give them every opportunity to knock those ideas out of my head.'"

Coercion

Many patients end up in the hands of "the shrink," not of their own free will, but because they are forced to be there by relatives, the court, the welfare department, the probation department or as a condition of parole. Sometimes they are dragged to the "shrinks" office by uniformed police. Naturally these patients resent the entire situation, over which they seem to have no control whatsoever. They do not make for cooperative patients. At this point there may even be a further "ax hanging over their head" - a threat - "If you do not cooperate we will have to involuntarily commit you to the state hospital for the mentally ill." These words are enough to terrify any person into meek submission, because they know that if they are involuntarily committed they may very well spend the rest of their lives in the mental institution. It's on the same order as "we'll throw you into the snake pit or put you in the dunking chair." Mental institution = snake pit is not a pleasant thought!

Of course, I personally support the aims of Dr. Thomas Szasz's American Association for the Abolition of Involuntary Mental Hospitalization.

Once, while waiting for a subway train to take me to Brooklyn to the American Poetry Therapy Conference, I witnessed a Negro woman run up to each car of the subway train and write her initials with a pencil on the roof. Pretty soon two strong armed "pigs" were there to hustle her off screaming to Bellevue Psychiatric Unit. Unless she had friends with influence she would have ended up in one of the vastly overcrowded state hospitals in New York City metropolitan area. My thought was, "What harm has she really done?' Answer "None, whatsoever!" If she had been spray painting a swastika on each subway car roof, it would have been enough to rush her off to "bedlam."

Who ends up in state hospitals anyway? The old, the poverty stricken, the minority person, the alcoholic, the drug user - people who might be called the "dregs of society." So, society dumps them into hugh warehouses for human garbage where for the most part they receive only custodial care and are lucky to see a doctor 15 minutes once a month. And then he may be a foreigner who can't understand or speak English. What good is it if the head of the hospital is on the Board of the American Institute of Neurology and Psychiatry, if the doctor the patient actually sees isn't even licensed to practice medicine in that state?

Dr. Lambert told me of seeing about ten patients at Hutchings Psychiatric Hospital in Syracuse raptly staring at a TV set that wasn't even turned on. But they were all so over-tranquillized they didn't know the difference. The staff of mental institutions treat patients like infants and by a form of brainwashing force them to become willing accomplices in their own oppression. For the patient nothing makes him sicker than believing he is sick. For the staff this denial of the patient's wholeness simply makes the work easier with a docile, do-as-he's-told-when-he's-told patient.

The psychiatric profession is the cornerstone of a rotten, corrupt system that actually makes people sick or sicker. When a person is labeled "mentally ill" he or she becomes a SECOND CLASS CITIZEN. Are you cognizant of what this really means? Inability to find a job, laws passed to bar the stigmatized person from living in certain places, or joining certain country clubs, etc. Certainly these things are not good for anyone's mental health!!! But you are willing accomplices in these crimes against humanity. It isn't you who speak out, but the American Civil Liberties Union, the Society of Friends, the Church of Scientology and the more militant selfhelp clubs. You psychiatric professionals have never urged civil rights laws for patients in mental hospitals and former mental patients. Such people as Dr. Morton Birnbaum, who is a physician but not a psychiatrist and people like lawyer Bruce Ennis are the people fighting against you for the medical/civil/ and legal rights of these oppressed people. Unless you change your ways, we shall surely overcome, because RIGHT is on our side. Blacks won their rights because right was always on their side.

Perhaps this is the spot to mention William Moore, who I regard as "the Father of the Selfhelp/Selfhealth Movement." He said, "Until the blacks win their rights none of the rest of us are going to win ours." And so he went to Alabama to work for black civil rights. For his trouble he got two bullets in the head. And so, as Dr. Martin Luther King is the great martyr of the American blacks, William Moore should be the great martyr of the selfhelp/selfhealth movement. It was he who first proposed a conference of all selfhelp/selfhealth clubs way back in 1960, it was he who first started a magazine for selfhelp/selfhealth called SEARCH. It was only after his untimely death that I changed the name to ACTION. And the full name is "CONSTRUCTIVE ACTION" to signify that not just any action is OK but it must be constructive in nature.

Well, anyway, I and about 75% of my selfhelp friends have concluded that most psychiatric professionals are a bunch of "stinkers." But there are other "stinkers" - namely the politicians who have always put mental health at the bottom of the list of financial priorities. Because of this most of the mental hospitals are old, built around the turn of the century way out in the country, the pay is poor which attracts low quality help. It is a vicious cycle indeed. And the fact that we now have some Community Mental Health Centers doesn't necessarily alter any of the above.

There is one kind of professional that does accomplish a great deal, and that is the one who listens with sympathy and intelligence - thereby helping to fulfill some basic human need. This helps relieve anxiety and helps people see themselves in a more rational framework. People need friends, even paid friends.

It was not a psychiatrist that helped me to formulate the concept of "I BELIEVE IN ME" which allows me to be here at this conference, but a surgeon. It was not a psychiatrist that saved the life of my guinea pig, the love of my life, when he had pneumonia and I had no money for a veterinarian, but a doctor of internal medicine. The best professional is the one who becomes personally involved. For example, I told my psychologist that I was terrified of the stairs to my second floor apartment at 710 Hickory Street because they were so rotten they were ready to fall down. I had spent two months fruitlessly calling the Syracuse Department of Housing and being given nothing but the bureaucratic run around. He got out of his chair, came over to my apartment and looked at the stairs, decided they were ready to fall down and that I might be killed or crippled for life. When he got on the phone, speaking with the voice of authority, a city inspector was there the next morning. He bugged that slow moving Mr. P. of the Department of Housing by telephone at least two times a week until the proper letter was sent to the landlord who ignored it. A second letter was sent and ignored. Then a Court Order was obtained and the stairs were fixed immediately. In the process of all this the City Inspector found about 1,000 violations of the City Housing Code in that house. Currently the landlord is experiencing what might be called a pre-trial of Hades as the city is really hot on his tail. And all because a professional got himself involved.

So, I can't and don't issue a blanket condemnation of all professionals because at least 1% of them are very good at their work and accomplish a great deal.

Selfhelp/Selfhealth

No person is coerced into joining a selfhelp/selfhealth club. No "cop" drags him or her into our meetings. He or she is there because he or she wants to be there. He or she wants what Alcoholics Anonymous, Emotional Health Anonymous, Associated Rational Thinkers, Parents Anonymous, Mended Hearts or many other groups have to offer. And what do we have to offer? LOVE, concern, caring, going out of our way to help another member and human being in distress, compassion, mercy, hope, joy, emotional support, increased creativity and even faith in something beyond ourselves. We do not deny people the sense of WHOLENESS but try to develop it in every way possible which includes poetry, art, music, dance, movement and other creative methods.

"If with honest hearted love for God and man
Day by day thou find us doing what we can
Thou who giv'st the seedtime wilt give large increase
Crown the head with blessings, fill the heart with peace."

Selfhelp/selfhealth clubs let us move forward - "On our way rejoicing."

What is the Part of the Selfhelp/Selfhealth Clubs

As St. Francis of Assisi, who suffered from tuberculosis of the bones, but nevertheless was always cheerful wrote, "All ye men of tender heart, Forgiving others take your part."

I cannot conceive of the selfhelp/selfhealth clubs going to war with the medical/psychiatric profession, irregardless of the wrongs or omissions they may have committed. Let the American Civil Liberties Union, the Church and even the Government right these wrongs. We need peace within our clubs so that they can thrive and carry on their real work of helping people themselves and each other.

What is My Part

Although I am one of this nation's foremost advocates of selfhelp/selfhealth, I am still a Registered Nurse. In fact I believe selfhelp/selfhealth should be a part of the curriculum of nurse's training.

But engraved on my heart is the Florence Nightingale Pledge which says "I solemnly pledge myself before God and in Presence of this assembly; To pass my life in purity and to practice my profession faithfully. I will abstain from whatever is deleterious and mischievious and will not take or knowingly administer any harmful drug. I will do all in my power to maintain and elevate the standard of my profession and will hold in confidence all personal matters committed to my keeping and family affairs coming to my knowledge in the practice of my calling. With loyalty will I endeavor to aid the physician in his work, and devote myself to the welfare of those committed to my care."

As a Roman Catholic Nurse will not assist with an abortion, this is one Lutheran nurse who would not on Christian moral and ethical grounds assist with what is reprehensible to me such as a lobotomy, electric or insulin shock treatment, or give another Thorazine to a person already so zonked out on tranzuilizers as to be asleep on the ward floor. This needless to say is why I would never be allowed to work in a mental institution.

I have edited and published "Constructive Action for Good Health Magazine" for 14½ years and I hope that 14½ years hence I am still doing likewise.

But most of all I want PEACE for myself. And I want PEACE for my fellowmen and the world. Only I want it in its broadest sense, the Hebrew SHALOM!

And so I end by saying, "SHALOM, SELFHELP/SELFHEALTH/SOCIAL CLUBS," and SHALOM, PROFESSIONALS." SHALOM!

CHAPTER X

REPORTS OF THE TASK GROUPS

INTRODUCTION

Leonard Borman:

We have tried to divide people here into four interest groups. We felt that since some are interested in mental health issues, there should be a session that helps us all understand what the special issues, concerns, problems are in the mental health, self-help arena. Accordingly, Anthony Vattano and Bob Farwell, will coordinate a session called "mental health groups." The purpose of this session is to help us understand some of the special needs and interests of those of you who represent mental health.

In the same way, we have asked Zachary Gussow from New Orleans and Marjorie Guthrie from the Committee to Combat Huntingtons Disease to coordinate a session on "health groups." These would represent the groups including Mended Hearts, the Stroke Clubs, Huntington's Disease and others. If there are some differences between the health and mental health groups we would like to know what these are. Next we will have Donald Warren, who is doing a very interesting study in Michigan on community helping networks, lead a discussion on groups that have a geographical focus, located in a neighborhood or community and not largely dispersed as some of you are. Warren will be joined with Eddie Logan from the Holmes County Health Project in Mississippi. In addition, we have asked Demitri Shimkin of the University of Illinois to focus on the special concerns of groups that have a cultural or racial or income base. Some groups here might fall into that category. Sue Davis from Washington, for example, is with Project Uplift that has identified over 100 neighborhood-based, low income self-help groups over the country.

We aren't quite sure where to put The Fortune Society, or Delancey Street, but I am sure they will find a way to be heard. This arrangement is merely for the convenience of having some presentations and discussion. Moreover, we wanted to have all of us together as often as possible. Since so many of these workshops get divided early into groups, you really don't get to know and hear from everyone. So what we are trying to do is to have our cake and eat it too. We want to have sessions together, but in addition to that we want to have task groups meet also. These are based on your suggestions which I have received since my first announcement of the Workshop. They focus on five kinds of issues that seem to cross-cut all the groups.

Task Group No. 1 focuses on Education and Training. The notion here was that many of your groups were concerned with training your members and leaders - from within the self-help group to providing curriculum to those who are getting advanced degrees. Thus, we have a full range of training and education issues, from the National Graduate University in Washington, with Dr. Walter Boek the President, who has developed some interesting new approaches to human service and education, to Parents Anonymous. Leonard Lieber, representing Parents Anonymous is concerned with helping members of these groups - representing battering parents - control their rage and function more humanely. Bob Larson, of Contact Teleministry, raises the same questions with the volunteer phone answering programs that they have throughout the country. What kind of special training would be best? Who can be helpful? How is it arranged? We thought that education and training should give us some idea of what these issues are. The purpose of the task groups essentially is to present to our Workshop their recommendations and ideas. This does not have to be a finished and polished paper, but it should try to capture some of the issues that would be helpful, and perhaps models of who is doing some interesting work in this area. Hopefully, following the workshop, we would have some report that could be pursued in some depth on the issues of education and training.

The same for the others. Number two would be the Policy issues. There has been a great deal of interest on implications for public and private funding. This has been raised by George Katz, Don Warren, Anthony Vattano, and others. What are the implications for traditional delivery systems where often the self-help groups get left out? Should there be some recommendations, some legislation, some new ideas on how the self-help, mutual-aid process should be given more attention from the Federal point of view? At the same time, Francis Bosworth raises the issues from the viewpoint of private philanthropy. How can private philanthropy be more responsive to the needs of self-help groups, to the needs of groups trying to do things without professional help on their own.

The third group focuses on research. Some issues are, how can those of you interested in increasing our understanding of self-help groups make contributions to science and to literature, and at the same time contribute to the work and solution of problems of the groups themselves? Some of you are very concerned about responsible research within a community. Steve Schensul from Chicago, has some notions about this. Ann Church is interested in the relationship of research to service. Connie Walling from the Associated Rational Thinkers has expressed a real interest in this area, as well as Leon Levy and others. Again, the notion here is how can there be a more effective relationship between those of you interested in research and those of you who are trying to assess what you are doing, understand your problems better as well as your results.

Number four is the concern that has been raised by some of you on the relationship between the professional-traditional providers of service and the service provided by self-help groups. We thought there should be some focus on developing some statement about what shall be the relationship between professionals, and those who provide self-help services themselves. The focus here is on the relationship between the professionals and the self-help people as well as self-help groups to each other. We are discovering that many of you have much to tell each other about what you are doing: how it is organized, how networks are maintained, how material is provided, etc. Finally, we have a group on follow-up. What should the next steps be? John MacDonald is the only one in attendance who has attempted to organize various self-help groups together in Canada. He is interested in seeing whether something more extensive could be done across the country, and we thought that there might be opportunities to get recommendations from all of you. Sue Davis wants to raise the possibilities of a national self-help service organization.

A fifth task group has been suggested by Karl Menninger to focus on the "tabooed" members of society, the ex-offenders. Demitri Shimkin suggests that the critical issue here is on their profound civil disabilities. They are vulnerable since they are protected to a limited degree by the law, thus they have some very special problems. Let us then establish another civil disabilities task group and ask Dr. Karl, John Maher, David Rothenberg, David Ferleger and any others so inclined to help prepare a report for the workshop.

Marjorie Guthrie:

I am not a professional person but I do want to take this opportunity to tell you that I am here in a strange way. I believe I represent something to some people because my husband was Woody Guthrie a man who wrote "This Land Is Your Land," who has been recognized as a poet of his people. Since we are all together searching for ideas of how we could help our people and our country, I would like to remember Woody because his name has brought me my strength and the opportunity to be here. In one of the songs that he wrote which was based on the traveling of the migratory workers, the Jode family, he wrote a ballad. In the last verse, he wrote and sang, "Wherever people are hungry and tired; Wherever people ain't free; Wherever folks are fighting for their rights, that is where I want to be, Ma, that is where I want to be." I think in some way that is where we all are and that is why we are all here, including me.

REPORT OF THE POLICY TASK GROUP

Francis Bosworth:

To those of you who have been executives of agencies, there is something traditional about the fact that discussion of policy always gets shortchanged. We didn't have any ground rules for this group as to what we meant by self-help but we had a little discussion of it. Our group felt that by self-help organization we mean this: self-help for mutual aid means that the participants are the consumers of the services and make the policy. The mushrooming of self-help groups is an astonishing phenomenon in human welfare, especially when we have the support of established agencies. There have been very few studies made in this field. One of our own members, Dr. Traunstein, studied an eastern city of about 130,000 where there were 110 self-help groups identified and 100 established agencies. What I shall do is read these at-random comments and questions, and any of our group who feels I have short-changed them, can speak up for themselves.

The established agencies have been relatively indifferent to the voice of their clients even when encouraging a degree of visible participation as a cosmetic asset. The prime beneficiary of the services has remained powerless but has always appeared in the organization chart. Any broadening of the base for policy making was usually for financial support such as representation of labor unions, rather than any ideological change. When a client group became active in fund raising or service, they were welcomed and praised. But when they questioned the policy of the organization, they were meddlers. This gave rise undoubtedly to the increasing number of self-help organizations that were looking for action now. The extent of this, of course, is enormous in our time.

I am just going to identify a few of the kinds of these organizations and groups. There is the mutual aid, non-controversial self-help group, such as the car pool, and this certainly explains itself. There is meeting a need which no agency has been effective in meeting and perhaps doesn't even want the client group around the place, such as Delancey Street. Then there are those who are a challenge to the establishment. The recognition of a class problem of discriminatory practices, such as mental patients who wish to be paid for their work. Then the group only held together by the problem - parents of retarded children. There are also masquerading groups which we are not dealing with at all - which are not really bona fide as self-help groups for mutual aid. Then there are underground groups such as free schools.

Self-help organizations are certain to change professionally establishment agencies, but what about the wisdom of mergers and takeovers. We found the most controversial of all of our points that we discussed was in the question of fund raising. We felt that sooner or later, whoever pays the piper would certainly call the tune.

Self-help agencies are usually fragile organizations. Their profile shows them to have meager resources, limited access to funds, lack of influential contacts, and a low degree of professional involvement. These are the reasons for the failure of many types of self-help organizations and possibly for the success of those that have endured.

If you are going to war with the system, don't ask the system to support you. One of our members remarked that when you are financed by tax funds and you are at war with the system, hold your powder on the most explosive aspects until your program can be sufficiently free of support and you have been able to collect enough money to go forward. The most effective and sturdiest organizations are those who have rigid policies on funds and salaries such as Alcoholics Anonymous or the Delancey Street Foundation. Some self-help organizations are created to bring social action to force some branch of government to spend more money on behalf of their cause, such as parents of handicapped children or subsidized housing. But the core organization should finance its own operation, through voluntary fund raising, whether its bake sales, raffles, in order to retain control of its own policy group. This is often necessary because when they get a grant from a larger source quite often the professionals move in and say, "You are really not trained to run this program, so you need us."

Self-help programs often collapse under such grants. Self-help for mutual aid is perhaps the most sensitive instrument society possesses for identifying problems, exploring new techniques, and it is certainly becoming a more powerful movement,as the tax laws are drying up the contributions of the large donors. Again, the self-help groups, frequently the client group, are extremely sensitive to where the money is coming from, something that perhaps has not been as important to the established groups. It is only fair to quote Jane Adams here in Chicago because when the sweatshop operators collected $50,000 to give her for the building of Jane House, she turned it down. When she was introduced at Harvard, where she gave her famous series of lectures on the Subjective Necessity for Settlements in 1892, Dr. Elliott told this story and she said yes it was true that she had turned down the $50,000. She said, "It was good for us because it allowed us to test our principles in the world in which wealth has accumulated." Certainly, one function self-help organizations can take is from the charge of W. H. Auden, a man who was changed by his living, but not fast enough. His concern for today is for that which tomorrow did not exist. With that charge, we are open for further discussion.

Elizabeth Massakian:

On the subject of government funding, I know Synanon has had a history of it. To say that Synanon and many other self-help groups that have been modeled after Synanon do not accept government funds is a mistake. Since we do have a tax exempt certificate, many of the goods and services that are donated, are donated on the basis of this tax exemption. I think the subject is not general government funds, but rather who decides what the government funds are to be given for.

Francis Bosworth:

Do you distinguish between the fact of social action for the government to spend money on the behalf of a client group as against support of the core organization of the self-help group?

Massakian:

I think the blanket type of statement that government money is bad, or that self-help groups tend to collapse because of government money, is a naive notion. Because many self-help groups are accepting a great deal of government money that is earmarked for certain kinds of things.

George Katz:

I would like to comment on what Boz said in the committee, on the aims of social policies. One of the notions that I have come away with from this Workshop that I consider a peak experience, is to see the balance of two kinds of movements that we have witnessed the last couple of days. On the one hand we have seen a tendency to highlight the differences and to speak in polarized terms. There is one theory here that aims at dramatic social change, that talks about a social revolution changing institutions. There is another tendency or trend among other groups here that speak in more dulcid tones. They are individuals that are not looking for a confrontation with society. Then there is that marvelous coallescence of both of these trends when we got the statement from Marjorie Guthrie who sought to bring a kind of unity among our group so that the self-help movement doesn't become fragmented; rather that we work in a coordinated effort to further the movement.

This morning Warren talked about the marriage between research and working in the field, of having the field worker and the researcher being married together. I am certain that many people don't want this kind of marriage. They want to maintain their independence. I for one don't necessarily advocate marriage, but I don't see why we can't live together. I find myself in a rather curious position because I am in the field of community organizing, and I find myself confronting government sometimes, more often than not, unsuccessfully.

Yet I feel that social policy is a vehicle through which most people have to function in order to effect broad social change. I am aware of the fact that in my efforts to organize former mental patients, I am sometimes impatient to bring about change. Yet my impatience to challenge government, for example, is not often matched by the people I am organizing. I think it is very important to bear in mind that most of middle America is really not prepared for this hard confrontation. It's amazing how much forebearance most Americans really have in tolerating what seems often to be intolerable situations. They don't really try to revolt. They don't try to lead to a position where they are going to overturn what is established. They tend to move very slowly. I think those of us who are impatient, who want to push change, find ourselves impatient with the very people that we are trying to help. I think this is something that we have to bear in mind. We have to modulate our own enthusiasm and not outstrip those people who we are really trying to help.

There is always room for another point of view that may be a little different than the one we may subscribe to. It seems to me that as we pull all these divergent views and philosophies together, we need a technique or a plan of action. I am hoping that out of this Workshop we can look forward to a center being established for self-help, which can be a clearing house for self-help groups to present some of their notions - a clearing house for information. This self-help center could even inform congressmen, senators, the courts, and many others. Whether or not you happen to be anti-establishment or pro-establishment, it is the only game in town, and I don't think that we can, from a practical standpoint, completely disregard the mechanisms of government. If it is at all possible, we should aim at trying to influence the government officials, trying to influence social policy, trying to make sure that our points of view are not lost.

One thing that is certainly clear to me is that the self-helpers no longer need any professional intermediaries to express their special points of view. It isn't necessary. They are quite articulate and quite capable of speaking to the issues themselves. This should be one of the primary aims in trying to promote the avenues of access to government officials, whether it is state, federal, or municipal. There is a way of influencing social policy, even if it is not to create positive programs, but at least to tell government what they shouldn't do so that they don't harm anybody.

John MacDonald:

I was thinking to relate the matter of funding to our self-help groups in Toronto. Our policy so far has been membership fees and then passing the basket. There is a great body thinking that this is the way we should continue. Personally, I lean that way myself. There is also quite a body of thinking that is developing that this is a service organization. We are going out into the community, and we are doing service work. Should this not be paid for by the government? Is our work therefore not proper subject matter for government-grant application? Or a foundation grant? This is the position we are in and I was wondering if anyone had any comments?

Francis Bosworth:

The point that seems to be made, and I certainly agree, is that you certainly have a right to influence public spending. You even have a right to create an organization which might spend public money in some way. But the issue is whether the original core-group itself should be supported in this way. Someone in our group said that 80% went into administration and salaries, and only 20% went into the field. A lot would depend upon the type of service you are talking about. For instance, if you are trying to get service for handicapped children from the Board of Education which has been neglecting them, what you are trying to do is to get the Board to do more on the behalf of children. Then your own core organization really doesn't need money. You are a social action group and you can usually find the money that it takes. Also this allows you to be quite free and independent from another whole intrusion, as long as you are able to keep your own group going on a pretty modest budget. I guess you have two separate things in most cases, but I agree that that isn't true entirely. In some cases the self-help group is the action group and will remain so in the direct action activities. I don't know what happens then in terms of government money, or any big donor. It would be helpful to know the funding policy of AA.

Jack M.:

Alcoholics Anonymous does not accept contributions from any outside source. In the task committee that I was on, they were suggesting funds for travel and for various things, and I said, "excluding AA."

Alcoholics Anonymous is self-supporting. We will take up to $300 per year from an individual member of AA. But if the AA member passes away and the wife says, "I owe everything I have to AA," and she sends it in, and she is not a member, it is returned. When the late Bill Wilson passed away, there were considerable sums of money from various members of AA sent in. Anything over $300 was returned. Let me share an experience with you to indicate that we really believe this all the way down the line.

The first meeting I attended three years ago of the AA Board of Trustees, the preceeding January, Bill had passed away. His wife Lois who was still alive, put in her will that when she passed away, her home at Bedford Hills would be given to AA. The Board of Trustees said, "No, that place is worth maybe a quarter of a million dollars now, and we cannot accept that. It is over and beyond the $300 mark." In spite of Lois' dedication to Alanon and AA, and she was the most wonderful girl - even at 83 - that you would want to meet in your life, we said no. That just indicates that AA does not accept funds from anyone but AA members in the limit of $300 per year. We are self-supporting by group contributions and the sale of our literature. With as many AA members as we have today, and nobody knows, because nobody signs anything, and nobody controls an AA member, we sell a lot of literature. We have the big book that was written in 1939 which AA's read and reread and reread. It is amazing, when an alcoholic comes to AA and he reads the big book, three years later he reads it again, and interprets it entirely differently. Maybe five or six years later he reads it again. We get income from our literature, and from our Grapevine, which is our monthly publication. We have an editor and a managing editor who are both members of AA. So AA is strictly self-supporting.

Alex Bassin:

I think it is important for you to explain the rationale of the AA policy.

Jack M.:

Back in 1936-7-8, Bill was very enthusiastic, so he went to Mr. Strong and Elliott Richardson who worked for Mr. John D. Rockefeller and approached him for funds. They had a dinner which a lot of wealthy people attended. John D. Rockefeller was ill but he sent Elliott Richardson,and Bill Wilson had those dollar signs in his mind. As a result of that dinner, John D. Rockefeller said that it was a wonderful fellowship and that money would spoil it.

We have lived under that tradition - of the 30's - since. I don't know what we would project ten years from now, but at the present time, we are self-supporting and as an active AA member, who just rotated off the General Service Board of Trustees, I hope that it always stays that way. The structure of AA is that we have many groups throughout the United States and Canada, and each group elects or appoints a General Service Trustee. He is supposed to be elected, but frequently it comes down to, "Joe, will you do it?" He gets all the mailing from the General Service Office, which includes the publication of Box 459, which has all the information about what the girls are doing. We have nine staff members who are AA members who have different assignments.

One may be corresponding with institutions, one with public information. She is the secretary of the committee. We have a member of the Board of Trustees as the chairman of the committee. The others are corresponding with other groups. We have loners who may be out at sea or in Africa, where he might be all alone with a corresponding unit.

A general service officer from each group gets this mail. He is really the most important man in the link, because if he doesn't put it on the bulletin board, or pass it around in meetings, the groups don't know what is going on outside of their own group. These general service representatives get together and elect a committeeman. We have districts. In Western Michigan, where I happen to live, each district might have four or six or ten groups. So they elect a committeeman. The committeeman again is a link. These committeemen meet in Michigan every other month and then these committeemen every two years get together with the GSR's. They are autonomous. GSR's are really what the third legacy manuals suggest. They vote on a delegate. This delegate goes to a General Service Conference once a year in April. He is elected for two years. Each conference is not bound by a preceding conference, so they can change it. But no delegate is in office for more than two years, unless he has been an alternate delegate.

Last April we had 91 of these delegates present at the General Service Conference. He goes there for two years. He brings problems and questions from the groups. In addition to the 91 delegates and 21 trustees, there are members of the conference and the general manager, who is an AA, the assistant manager and the nine staff girls. Then each four years, we have 14 alcoholics and seven non-alcoholics who are the greatest friends we have ever had. Trustees represent the Southeastern region, the Northeast, the East Central, which is five states - Illinois, Ohio, Iowa, Michigan, and Indiana. We also have a West Central region, a Southwest region, and a Pacific region. We have Western Canada and Eastern Canada. Then we have a General Service Trustee for the whole United States, as well as for all of Canada. In addition to these we have four trustees who are from the New York area, so that they can get to the Board of Trustees meeting four times each year. One of these meetings extends for an entire week. In between, there are things that come up that should be taken care of so we have AA World Services which consists of a Board of Directors, two of whom are members of the General Services Board of Trustees. They can be called on a day's notice. These are all volunteers. They don't get paid except for their travel expenses. When I visited the conferences each year, my expenses were paid, but other than that - no pay.

The Class A Trustees are the non-alcoholic trustees, and the Class B Trustees are the alcoholic Trustees. Dr. Jack Norris who wanted to make sure we were represented here, is the chairman of the Board. He is retired from Eastman Kodak, and headed their alcoholics programs for over 20 years. Dr. John Bueller, a non-alcoholic is in the alcoholic programs at Bethlehem Steel. Dr. Vincent Dohl is at Rochester University that has that large methodone treatment center. We have Dr. Traverse Dancy, a psychiatrist from Montreal, who just rotated off the Board. We have Milton Maxwell, who is a sociologist at Rutgers University. He runs the summer alcoholism institute each year. We have a lot of non-AA friends that help. The conference really makes final decisions, such as conference-approved literature. However, the General Service Board of Trustees meets after the conference and takes the recommendations from the conference board.

Francis Bosworth:

In some cases - not too often - the recipients themselves question the source of funds. I can tell you one story, when the American Friends Service Committee decided to do something for the striking miners and create the community called Penncraft in Western Pennsylvania. This was in the depression when the miners were on strike and they were evicted from their houses and were on relief. They got a very small amount, $59 a month or something in those early days. President Hoover had asked the Service Committee to use the balance of the money left-over from the Belgium Relief. Hoover had always kept it in his bank account. He just disbursed it, never made it public. Well, he called in Clarence Pickett and said that he understood that the miners' children were starving, and would he take this money left over and spend it there.

The Service Committee had never done anything in America before, and Clarence Pickett, the Executive Secretary went out there. When he saw the terrible situation, and disbursed the relief funds, he had a group meet with him and he decided that since they weren't doing anything all day, they could build a whole new community, which they proceeded to do, called Penncraft. They needed materials, but they could provide all the skills necessary, and they got the Service Committee to provide the technical assistance and training. They still needed money. They figured that the least they would need is a $100,000 to start with. The Service Committee people themselves didn't want to cut short their European program, and many of them were against doing anything in the United States at all. The assumption was that the local people should take care of themselves.

Anyway, they decided to go ahead with it. Then Clarence Pickett tells it in his book, FOR MORE THAN BREAD. He wrote Myron Taylor a letter asking to see him since he needed money. He came to see him and said that he was coming to him because he was the President of United States Steel. He told him that he was there on behalf of the miners that Taylor was evicting, who were on strike against U.S. Steel. He described the plan to build houses, and said, "I have come to you for the money because we believe that the United States Steel has failed to meet its own human obligations and has created this situation. So you should help us to pay the bill. I am going to need $100,000 from you." Taylor said, "I have never been asked for money in quite that way before." Pickett said, "Wait a minute. I am not through. It must be anonymous. Because you see those miners would believe that nothing good would come of it if it came from you. So we must have your word after you give me the money, and I will need another $100,000 in another year. We will announce this in our time and in our own way, and it may be that we will never announce who gave us this money. But we must be sure that the community will go ahead and it won't be until

Penncraft is built." Myron Taylor wrote him the check for $100,000. Some time we have to safeguard the actual sources of money. This is a little different from the Jane Adams Story.

Donald Traunstein:

I have done a survey of Self-help organizations that was referred to earlier. We were very interested in finding out why self-help organizations came into being, how many there were, and what their modus operandi were. Essentially what we have found is that the conventional human service organization presented no opportunity for policy input into the line agency, whatever that agency happened to be. The clients as groups attempted to change the policies of social agencies and failed. They were allowed to make token changes. But there were no substantive changes allowed by professional staffs and the Boards of directors of the agencies that were serving groups of clients. So clients were faced with three choices. They could continue to get what they could take from the human service organization, which they generally felt was indifferent, ineffective, and irrevelant. Or they could withdraw and live lives of quiet desperation by themselves. The third alternative was to establish an alternative service system. This was a self-help organization.

One of the interesting findings that came out of our study - and please understand that we did a very primitive statistical analysis using frequency distributions. We didn't know what our population was and couldn't draw a random sample. We found that almost half of the self-help organizations that we studied in 1972 were not in existence two years prior. About 45% of them were two years old or younger, which means that there was a predigious birth rate in the self-help field. Secondly, we found that they all organized around a single condition which became a social cement which molded this organization together. In cases like Delancey Street or Fortune Society, a set of closely related conditions. What we found, in effect, was that people who were forming self-help organizations were either disenfranchised or severely alienated from our culture.

The motives to establish self-help organizations were there. One was the need for sense of autonomy - the need to control at least one major aspect of one's life. With Delancey Street that control was taken over temporarily by another agent, but the building was towards autonomy and self control. Secondly, there was a very strong need for a sense of solidarity or peership. We could come together and commiserate about our gayness, the fact that we may have mentally retarded children, that we are black, that we are parents without partners, or anyone of a host of 110 different conditions. The third was a great need for relevant, effective services delivered to people when they needed then and where. One of the things that has concerned me about the conference is how we define self-help organizations. I think that there is a technical definition that we should pay attention to.

In determining our criteria for including SHO's in our studies, we felt that there were five criteria. In order to be viable organization there had to be at least 10 members. That is a pretty minimal kind of requirement. Secondly, the membership, including the members and the board, establish and govern the organizations in order to provide to themselves, or to their children, services that are unavailable to them elsewhere. But the Board sees itself as the prime beneficiary of the SHO's services. Third, in the initial stages, the professional contribution at all levels, direct service, administration, policy making and so forth, are not central to the organization's maintenance, goal achievement, and day-to-day operation. Professionals in the initial stages simply were not important. Fourth, one-half or more of the membership that organized, or are now members of the organization, share a condition that is defined by the larger community as problematic. That is all the members share a common stigma to one degree or another. Fifth, one-half or more of the governing body or the policy making body of the organization is composed of those who share that condition.

What we have found are four types of self-help organizations, or mutual benefit associations. I like the idea of mutual benefit, but again it has a technical distinction from SHO's. There are three parts of any service organization that are important. The consumer, the provider, that is the staff, and the policy maker, the board of directors. In the self-help organization, I see the consumer being the same group as the policy makers. In the mutual benefit association, I see the consumer, the provider, and the policy maker, being drawn from the same pool. We interviewed 60 of the 110 self-help organizations that we identified in Albany. Of the 60, 12 turned out to be Masqueraders. At first glance they looked like mutual benefit or self-help organizations, but in fact they were not. They were not because they were profit-making organizations that used self-help principles, or there was a director with a paper board, or there was a board of directors who was the rubber stamp for the executive. In other words, the consumer had little or nothing to say about the program, program development, direction of the agency. This turned out to be 12 or 20% of the 60 organizations we interviewed.

The second major group that we identified were what we called the Underground. These were some day care centers and pre-schools, and they were anti-government for all intents and purposes. They did not want government money, because they realized that there were always standards and regulations that had to be adhered to. The pre-school were not interested, at least not in 1972, in being certified by the board of education. They saw standards as being an imposition of government regulations. What we found is that these were usually geographically limited or at least within a certain geographic area, and rather informal. It was the whole AA model from Alcoholics Anonymous, Gamblers Anonymous, Parents Anonymous, Synanon and so forth.

Then there was a group that we called the Big Timers. Interestingly for the most part what we found was that these were composed of parents of damaged children, mentally retarded, palsy, epileptic, and so forth. They went big time - hired teachers, rehabilitation people, and in other words tended to professionalize. Then the groups that we included, but did not really identify as separate groups, are the community action groups, such as tenants associations, welfare rights organizations, etc.

One of the interesting conclusions that we drew, is that the members of these organizations were concerned about institutional arrangements that impinge upon them, or influence their quality of life, and the life chances of their children. They rejected the larger community's right to define their condition as problematic. So you find certain slogans developing and being very important in the life and promotion of many of these organizations. Black is beautiful is a rejection of all the American stereotypes that we are so familiar with. Gay is good is still another. Mental retardation is social incompetence, not social deviance. The implication of this staffing pattern is immense. Just the retardation alone. If parents refuse to recognize, as professionals demanded, a definition of their children as deviant, and instead define retardation as incompetence, then social workers, professionals, psychiatrists are replaced by special educators, rehabilitation counselors and so forth.

In closing I would like to talk about two major functions that I see mutual benefit and self-help organizations performing. There is what I call peer therapy. That is, where you share a common condition are peers. It doesn't matter if they are into $100,000 a year income. If we are alcoholics, we have a common problem, and that is what really cements us together. That is the reason for our organization. It is the same in black groups, associations for brain damaged children, parents without partners, etc. We commiserate with one another, and we stroke one another, and we give information to one another, and we support one another. This is useful in solving or helping our situation, in directing us to human service professionals that are congenial or at least receptive to the condition, or problem that we are concerned with. The second major function is a social action function, that is the legislative, lobbying, etc. There are a number of organizations that have tried to combine both functions. My experience is, because SHOs or MBAs have such limited resources generally, they are not able to perform both well. It is an either-or type of situation. Now this became apparent in the Lower Eastside Neighborhood Association, LEANER in New York, The Harlem Youth Opportunity Group, where they had to come to this decision. As a staff member of the National Association of Retarded Children I had about 200 local units that I consulted with and I would say that with the exception of 12 or 15, the rest did not have the resources to perform both the peer therapy and the social action functions successfully.

Steve Schensul:

I have a question about one piece of your data there. It seems to me that one of the assumptions of the conference has been that there is a kind of revolution in the rise of self-help groups, that this is the coming thing. But the idea that half your groups were non-existent two years before begets the idea not so much the great birth of these groups but that they die very frequently, that they last very short periods of time. I was wondering if there is any data to show that there are any more self-help groups now than there were in 1931, 1922, 1855 or whatever.

Donald Traunstein:

I can only speculate on this. One of the interesting findings, and I think it is germaine, is that we thought that self-groups were almost exclusively dominated by low income and minority people. We think of Tenants Associations, Welfare Rights, Black Panthers and so forth. Very interestingly, 70% of the SHO's and the MBA's that we interviewed, were lily white and middle or upper middle income groups. Our impression is, and we don't have the data to support this, it is the low income groups that come and go. We know the birth rate, or have a fair idea. What we don't know is what the death rate is. We suspect that there is a higher mortality in low income groups.

Susan Davis:

We have just finished a study which is being distributed here, UPLIFT. What we specifically studied were low income self-help groups this last year. In three months time we found 1,000 programs throughout the United States. We did an exhaustive case study of 100 of them and the average length of operation of these was five years.

Francis Bosworth:

I have an answer, too, but I don't think that it is necessarily a criteria of effectiveness. In fact, it really might be a case of their being more effective. An awful lot of social work programs have always said that they wanted to work themselves out of a job, that that was the mark of success. Yet when they found that they were being worked out of a job, they scratched around and found something else that would hold them in business. I was involved in a study of services for the blind, and there were 56 established old organizations serving the blind in Philadelphia. This is more than the whole state of New York. Actually the blind would have been much better served if 50 of them had gone out of business. But they had old line Boards and capital and so forth, and there was no way to get them out of business. They were not in the United Fund, but they just went on because there was the staff being supported. So we might say that the turnover of self-help groups is, in many cases, a measure of their success.

Steve Schensul:

What data is there other than the enthusiasm of people in this room, to show that there is an actual revolution in the development of self-help groups in this particular time period?

Donald Traunstein:

What we are saying, is that roughly 50% of the organizations had been in business two years or more when we interviewed them. It is a small coordinate that is given. There were only 60 groups interviewed and I am not saying that we can generalize from this one medium size city, but almost 50% of them were not in existence prior to the study. You can draw your own conclusions from this. My conclusion is that there is a prodigious birth rate. The reason I think that low income groups fail or go out of existence is that within two or three healthy ones that we interviewed, the report came in from the interviewers consistently. We see them come, we see them go. The Orange Street Block Association said that there must have been nine or ten that started and didn't make it.

REPORT OF THE EDUCATION AND TRAINING TASK GROUP

Walter Boek:

I will have to put this report in the singular, but I will take the liberty of saying that some members of our task force did not feel that it was advisable to make assumptions about needs for education or training in the self-help field. Nor did some of us wish to construct assumptions about variations and deficiences in the quality of what any of us, or of those not able to be here, are doing which may be due to lack of training. Instead, some of us drew up, or agreed upon, a few questions from which not answers, but a possible way of assisting us all in arriving at sound answers might be possible. We submit these questions:

1. What problems or issues confront self-help efforts for which training might be useful?
2. Who is it that requires training - leaders of self-help efforts, social service professionals, the public?
3. What training might be appropriate?

Some of us do not believe that any individual or group could set up programs that would replace the education that you must do to perpetuate your own interest, your own organization, your own approach to problems. However, we might all benefit from knowing that when someone represents himself or herself as a disciple of an approach, that he or she is really a bonafide member or follower of that approach. A few of us agree that machinery is necessary to allow us to deduce common principles to identify blindspots or weaknesses in our approaches, and to arrive at possible remedies in terms of education or other procedures. We suggest that these objectives might be accomplished through gatherings like this and, thus, we would like to have this workshop considered as the first annual self-help workshop or conference. We suggest that a clearing house might offer considerable help. We suggest that a journal might be of some assistance. These suggestions become your pleasure. There are a number of people who are willing to work to implement them, such as Lester Carr, Susan Davis, Bob Martin, John Mac Donald and others may wish to add their names to it. These are suggestions which some of us have felt we would like to offer. And, they were made with knowledge of some clearing house activities, some conferences and newsletters that exist and journals and reports, such as UPLIFT by Susan Davis and the INVENTORIES OF THE SELF-HELP ORGANIZATIONS by Zachary Gussow - his studies in human support systems. But I personally do not feel that any of us had a way to evaluate all of the activities already being carried out by those here and by those unknown to us. Thus, I feel - or at least I am offering this report with humility. And now we can hear from other members of the committee who would like to give their impressions.

Keith Hoover:

I think there were one or two people who had particular enthusiasm in our group that they'd like to highlight. Walter has covered the span of what we discussed. I particularly think that Bob was enthused about several of the things that have happened and would you like to add anything about your interest, Bob?

Bob Martin:

My personal concern along with Lester Carr at Lewis University is to pull together, hopefully, over the next few months many of these divergent ideas - especially paying particular attention to this resource material area. We feel the need for collating many of these efforts that have been done, including the National Center for Voluntary Action, Sue Davis, and what we have here, and making a resource file of all these self-help groups. It will make it much more effective for distribution and dissemination among the people who need this information. Hopefully, at the second annual conference, we will have this material available. Also we are looking forward to solidifying a Center for Self-help Studies with perhaps the cooperation of Lewis University and Lester Carr. I can't speak on his behalf, but we generated quite a bit of excitement yesterday over breakfast, lunch and dinner in this particular area. And I think this is absolutely essential if we're going to take this concept that we've developed here one step further. There seems to be a lot of interest and demand and need in this area and, hopefully, we'll be able to work with Keith and Ann and Walter in pursuing this very vital activity.

Ann Church:

One of the things that we attempted to do in figuring out a format in which education and training would fit, was to identify - particularly three categories of people that we were thinking of educating and training. One is the general public which, I think everyone at the conference will agree, certainly needs to know what self-help groups are available, what they consist of, what each group is able to offer. So, we felt that was certainly one broad area of interest in educating and transmitting this information to the general public. The second that was raised by a number of different people at our table, and I thought was rather an exciting idea, was that professionals need to be educated toward this and perhaps in that case, the self-help groups themselves would be the teachers. And, it was the notion of this kind of a switch, that if more of the academic training people, who are training all our various professionals in the mental health field, would learn through this first general public education to pull in self-help group leaders to advise them and train their students that this would be something to come out of the conference. Thirdly, the people on our particular panel involved in self-help things themselves felt there were certain areas where they would like some professional assistance, but they would want to pick and choose what it was rather than have someone lay on them from the outside - "this is what you should know." We felt that the journal and newsletter that we were talking of and clearing house would be a useful way of knowing what kinds of training was available and what kinds of areas were open to laymen. Again, with emphasis on lay-teaching, not training laymen to necessarily become professionals or to take on any particular bias, but a wide variety of training options that were open to laymen and what they consisted of.

Keith Hoover:

In summary we felt that the area of education and training was important enough that the interrelationship between that and between self-help persons and professionals would be an excellent focus for a second annual conference.

REPORT OF THE CIVIL DISABILITIES TASK GROUP

Sandy Heller:

I'm just going to report what the group shared with each other because I think that in this specific area there was just a fairly small group. They agreed that one of the necessities for people working with ex-offenders or whatever name the group happens to prefer for itself, is that they be visible - highly visible - and that they use the media to get across their messages as much as possible. That they affiliate as much as they can with sympathetic groups. That they try to relate their problems to problems of others who are also oppressed. One of the key suggestions that came out, as far as I was concerned, was that members of these groups tend to jam at the point of success. They tend to reach the point where they are almost successful and then blow it. Their method of dealing with that is to up the criteria for success periodically so that people keep moving onward and don't all of a sudden feel they are approaching the point of completion. I would say that that was basically it. They were also sad that most of the prison release programs were on the east and west coasts and that there wasn't too much in the midwest. And, they were hoping to see that develop further in the next few years. I think that if there was any suggestion for further activities that that's where it would be - to spread throughout the country.

REPORT OF THE PROFESSIONAL - SELF HELP TASK GROUP

Alex Bassin:

Our group devoted itself to a discussion of the relations between the professional and the self-help group membership. It was chaired by Nate Hurvitz, and I must tell you that the general atmosphere that was engendered was one of almost continuous enthusiasm about the nature of this conference and repeated injunctions to each other and admonitions to me to mention to you very strongly that this conference ought to become an annual feature so that the growth and development in the field of relationships between professional and self-help people ought to be intensified. The procedure was that we would raise various questions among ourselves and see to what extent we can arrive at a resolution. Part of our thinking was that frequently the mere mention of a problem is a step towards its resolution. The first problem we addressed ourselves to was, is there a difference in posture on the part of the professional if the basic problem is physical, or psychological, or mental? Part of our observation appeared to be that if the basic problem is physical where the professional's part is very clearly defined, the professional finds it easier to relate to self-help groups in this praticular area. Secondly, we spent considerable time listening to Marjorie Guthrie and her inspirational story which in many ways reflects an application of the ideas of Clement Stone about the prospect of a single person making a mark in terms of bringing about a reform or change. We also discussed - number three - the problem which we don't see as a particular problem, but perhaps as a function of people who require the need of self-help groups to belong to a number of such organizations. We also discussed the requirement of perhaps professionals being prepared to relinquish their sense of exclusive domain over any treatment area. We also felt it was an important function of a Workshop of this kind to encourage professionals to become more aware of what self-help groups are doing. And, part of the process for intensifying communications between the two fields would be for professionals to make it a habit - a self-imposed discipline - of attending meetings by invitation, of course, of self-help groups so that they may become acquainted with key personnel within self-help groups so that the referral process can be one of a personal rather than a general nature.

On the other hand, we also discussed the hostility that is patent on the part of self-help people towards professionals. And, we bemoan the tendency of some people in self-help groups to generalize on the basis of their contact, perhaps with a single professional, to an entire occupational grouping. We trust that the self-help people will appreciate the need for recognizing that there are professionals who are genuinely friendly towards the self-help movement. It was suggested and this, of course, I think is part of the serendipity that characterizes the operation of this group, that a directory be promulgated of self-help groups in every community, so that the work of self-help groups and their potential benefit could better be known to professionals and to referral agencies. As far as education is concerned, we had a word on that, too. We felt that pre-professional students in psychology, psychiatry, medicine, anthropology, corrections, ought to be exposed as part of their curricula to the work of self-help groups. At this point, our AA representative pointed out that AA is organized into 91 groupings on a nationwide basis who have the specific responsibility of spreading the word about AA. Item ten was that we ought to consider the funding at least in terms of seed money, for fledging self-help groups who may reach a critical point at which they need the services of a paid secretary or some other official to carry on the work until they have organized ways to become self-supporting in the very admirable way that AA manages its financial affairs. There was some discussion about the relationship between pre-professional trained people who move into the treatment arena and find themselves in competition at least in terms of pay, with highly paid professionals. This is an on-going problem for which we do not see any immediate resolution. And, finally the point was made that minority groups don't seem to be very active in self-help groupings and perhaps this organization ought to take on the task of perhaps some sort of an affirmative action in terms of getting minority groups to become active in self-help groups. This, in essence I believe, is the content of our meetings which culminated in a repetition of the note that a conference of this kind ought to be repeated annually or, even more often, ought to perhaps take place on a regional basis so that the work of self-help groups can become better known.

Demitri Shimkin:

Just a statement of fact - I think that as far as minority groups are concerned, many of them are very small and struggling and have found difficulties in expressing the written word and the result is not so much that they are inactive, but that they are terribly invisible. But this is a very real problem and I think we have to understate the degree of involvement, particularly in a black community of all sorts of efforts that they are often very very lacking in resources, so that the need is more outreach to help rather than saying they don't exist.

Alex Bassin:

I was reminded that I left out one point and that is, that self-help group literature ought to be made available at professional meetings throughout the country.

REPORT OF THE RESEARCH TASK GROUP

Leon Levy:

Many of us being academicians found ourselves getting involved in writing a textbook and, clearly, that wasn't our function. But we had difficulty deciding exactly what our function was and I think we did feel generally that what we should try to do is communicate to laymen what research can do for you - what research can do for self-help groups. It is my belief that we are all in a sense, scientists, daily testing hypotheses. To behave in effect is to ask a question, the difference between people who are identified as researchers and scientists and those who are not, is in the kind of training and explicitness and systematic approach that they take to formulating questions they ask and getting their answers. I clearly am not going to be able to get through the four pages of notes that I took and spent all night revising, so let me begin by saying a few words and then possibly you can respond to that.

First of all, I would say that just as Clement Stone said on Sunday night, that money is good, and it was very refreshing to hear someone say that without an apology. I would say that research is good. It's good because it provides information and knowledge. And, information and knowledge are power just as money is. However, just as money and the power it brings can be used poorly, so can research and the information it provides. Our committee was very aware of this and in our thinking, this led to the problem of ethics - the ethics of research with self-help groups, being our first major concern.

We concerned ourselves with four topics - the first was the problem of the ethics of research conducted with self-help groups. The second was concerned with what's the pay-off to self-help groups, the concrete pay-off of research. The third was what's the pay-off to science and education. The fourth was the consideration of what some of the special problems are of doing research with self-help groups. I am not going to go into all of the details that I have here on each of these topics, but I would like to share with you at least what we saw as to the problems - at least one of the major problems - and then discuss briefly the ethical issues, also I think we might get into the other topics. I think the major problem was touched on briefly by

Alex Bassin and that is the suspicion, hostility and stereotypes that are held of professionals - outsiders - by non-professionals. Many of these are understandable. It is understandable how they developed. But, somehow or another, researchers must overcome these if they are to provide the benefits of their training to the self-help movement.

Another problem of researchers dealing with self-help groups is that of developing some balance between meeting the immediate needs of that group for information they can act on right then and there, and satisfying his standards - their standards - for good scientific knowledge. This is not an easy thing to come by by any means, but is a problem that is especially relavent not only to researchers in the self-help movement, but researchers who are dealing with real world problems as opposed to nice neat laboratory problems Let me turn briefly to the ethical issues so that those of you who are in the self-help groups at least can get a feel for the fact that some researchers are aware of what we consider the real important ethical issues.

One that we feel was very important was that any research done with self-help groups must in some way have payoff for that group. Maybe immediate payoff, maybe ultimate payoff; there must be payoff to the group in some fashion. Secondly, the group should be involved. Members of the group should be involved in all phases of the research from the planning to the execution through the interpretation of findings. We felt it is very important that groups in effect own the research and have a sense of participation that is truly genuine. Researchers must also be very concerned with the impact of their activities and their findings on the group. We have only to think of the impact of the writings of Jensen without taking a position one way or another on the IQ issue to see the importance of being concerned of the impact of what you do scientifically.

Researchers must attempt to develop - third point - as thorough a knowledge as possible of the group's values before they begin to intervene and plan their research in all its phases that clearly respects those values and doesn't do anything to disturb or distort them. Good research as we see it, should help the group translate those values into action and not change the group's values. Fifth, we feel researchers should accept as one of their responsibilities in working with a group, that of training the group's members - providing training and education so that the group members can move on after that research project is finished. And, formulating their own research questions, getting their own answers, so they are not dependent on professionals forever in solving their problems. Sixth, all policy and operating decisions which might in any way be related to research being conducted, should always be made by members of the group - not by the researchers. Seventh, research findings should be made available as rapidly as possible to group members and communicated in terms that will be understandable and useable to the group members. This may mean that the researcher has to write two reports - one for the group and one for his colleagues. That, in itself, might be a valuable educational experience. Finally, we feel confidentiality of all findings of research having any bearing on individual members of the group, must be absolutely protected. This is essential.

I am not going to take anymore time to talk about payoff, except to say that clearly as researchers, we believe that sound action, effectiveness is going to be enhanced by sound knowledge. Because we see sound knowledge as being generated through good research, we feel that we can help self-help groups accomplish their mission through providing ways of assessing their effectiveness,and assessing the effectiveness of the components of their action, We feel in turn, self-help groups can be an important source of new knowledge to science, to professionals, by allowing us to understand how you achieve the effects that you achieve.

Peter New:

One thing - this is purely my view and I know that some of this has been going on. I would like to see continuing kinds of dialogues between community people and, in this instance, between the self-help organizations and those of us who do research. The way that I've been carrying out this type of dialogue, and I know that several in the room have also done this, so this is nothing new, is to try and have all the time - if we have sessions of our own professional meetings, such as Applied Anthropology, Triple A, any of these, to have in this instance, self-help members present so that they can have their interpretation of what we as researchers are doing. Often times I feel that we may take one tack, not that we mispresent or anything, but we have our own agenda, We tend to see things our own way and I feel that is equally important if not even more important, that self-help groups who may have their own interpretation on the kinds of findings, be present as well. And, I think this continuing kind of dialogue is precisely the sort of thing needed where we begin to understand how each other acts, behaves, interprets things so we can get along better.

REPORT OF THE FOLLOW-UP TASK GROUP

John MacDonald:

Our committee has some general recommendations and also some specific recommendations. The general recommendations are that the Task Force already assembled and working throughout this seminar, continue on. In other words, it would be a continuing function, because we feel that there hasn't been adequate time to assimilate and digest all the material, and to come up with a proper report at this time. Anyone else that would like to come onto the task force is invited to join us. The theme being that the task force will continue as an entity with an invitation being extended to anyone else that wishes to join this task force to be a part of this continuing group of follow-up and to feed into it whatever that person would like to do so. Now this gives us a little time in which to prepare the proper report. We were thinking of a time frame of reference and we have come up with October. Between now and October, this will give us an opportunity to examine what has been fed into this seminar and more time to digest it. Also, there can be fed into whatever report we untimately come up with - not only what has come forth at this seminar, but subsequent thoughts people may have when they leave here.

Gosh, I wish I had said that during those three days! An opportunity would then have been provided for them to forward these thoughts along. Susan Davis in Washington has consented to act as collator in this regard. These are part of the dynamics at work. There have also been a lot of suggestions of a follow-up nature already before this group this morning. They will be a part of our study.

But there is another focus of our follow-up and this will be in a little more specific. Let everyone here be part of their own individual communities - in their own individual work - whatever they may be doing to be a part of this follow-up process. We hope they will try and relate what they have gotten from this conference - whether it be an idea, a thought, a suggestive program, a suggestion for action, and go back to their work to their community and implement it in some shape, manner or form. Then at a subsequent get-together, they would be able to come forth and relate what has happened in the interim with the thought that it was engendered here. Now, we would like, to the extent that is possible, to the extent that people are prepared to make commitments along this line - maybe the word commitment is a pretty strong word - but the idea of some definite intent. Naturally, no one is going to be held to this, but if they could give an intent before leaving today, if they could give an intent during these two minute talks that are going to develop later, of something they plan on doing, or even abandoning as a result of what they heard here. This could be specific follow-up and also part of our activities.

I would just like to wind up this phase of this report by illustrating in a specific manner what I propose to do with regard to the

Toronto Community Self-help program and that's what I heard here. First of all, we've been calling it Community Self-help. The discussions that have developed here have led me to believe maybe we should be focusing attention on mutual help. Maybe that would be a better word to use. And so, when I go back to Toronto at our next get-together, this will be coming up for discussion. This could be a very important long range decision for us. And, this can be related to this conference. Now, another benefit that I've derived here I can mention because this is sort of the dynamics that we're hoping will be engendered on the part of you all. In this Toronto Community Self-help project, we have been having difficulty with criteria. What self-help groups are beyond what we can reasonably do as an entity in Toronto within the time resources available and our own frames of reference? Yesterday afternoon, I believe it was Donald Traunstein that came forth with criteria that will be very helpful to me in that regard. Now, in connection with the action element, there are two parts to that. When I get back to Toronto, there will be further liaison between Dr. New and myself with the idea of promoting better dialogue between the researchers and those engaged in self-help work. Secondly, Robert Martin indicated that he wanted to pursue the possibility of developing something along the Toronto line with the western suburbs of Chicago. This is the type of illustration that I just wanted to put forth. Now, with regard to the Toronto experiment, I am going to make our experience to date available in written form because it is an experiment with liaison - not only the pluses, but very definitely the minuses. All in all, the pluses have out-weighed the minuses and this will be available to you and this will also be specific follow-up. I am putting this forth as a commitment from myself and we invite similar commitments from each and every one of you.

Just one further statement on my part. This relates to a portion of our follow-up studies, on what we examine. The one topic of particular interest to us was how far should government develop policy and be passed along, or how far should the self-help groups themselves be developing policy and directing that toward government? Now, this of course, is a policy question and perhaps doesn't directly fall within the framework of follow-up, but whatever policies seem to have emerged here, this will be an area wherein we will focus follow-up attention. I think this completes my report, except what other members of the committee would like to add to that.

Susan Davis:

I would like to amplify what John is saying. I think that what we are saying here is that everyone is tossing around the idea whether there should be an umbrella organization. Should there be a clearing house? What are we going to do with the kinds of priorities that everybody has? We are not really sure what your priorities are. We felt that we couldn't give a good follow-up report on where we go from here because we didn't know what those priorities are. Perhaps when you leave here you are going to determine priorities that you aren't even thinking of right now. That's the reason we wanted to wait 'til October to make a report back to you. There are certain questions that people have brought up and asked within our own group. What is the role of National Center of Voluntary Action? Can't they be an umbrella organization? What could the role of the Stone Foundation be? What should public policy be and can we influence it? All these things are very important for us to address ourselves to. The people in our task force are interested in taking some sort of action, but we felt quite strongly that we couldn't make any recommendations for action without really researching what people's priorities were and what the lay of the land was, so to speak. The other thing is that we also felt there weren't enough groups here. We really weren't able to find out exactly what people involved in the entire self-help movement really wanted. We are speaking for a very small group of people. Perhaps if you all went back to your communities and groups and did a little out-reach on your own, to determine what the priorities were with groups that you were involved with and fed that back to us, then we could make recommendations that would be more substantive.

Connie Walling:

I appreciate Susan's offer to coordinate and collate this. It is an immense undertaking, and I think it would be helpful to break it down just a little bit more than having one person taking in all that activity. There seems to be three areas of concern here: one is mental health, one is physical health problems and the other is social action concern. I think what I would like to see is someone taking each area and also asking for volunteers to do that. Then present it in more summary form so Susan won't have such a tremendous task.

CLOSING COMMENTS FROM PARTICIPANTS

Sandy Heller:

I appreciate the way you are chairing this meeting. I think it's really beautiful. I appreciated Peter's report on China. I thought that was really good. I really enjoyed meeting a number of people here. I spent a lot of time talking with particular people at this conference and it was really very worthwhile. I think the frustration that I experienced at the conference was that it was so highly structured. The lack of self-help groups within the economic sphere is really a sad thing missing out of this. I think there are a lot of problems of paradigm, things that haven't gotten talked about because people are viewing things from different perspectives and the fear that we would get into what are basically theological arguments if we started to look at things from everyone's point of view. There is a vast difference between people who are trying to change this system and people who are trying to help other people adjust to it. I think that would open it up for a massive discussion, and I think that is part of the reason that we didn't get to the self-help concept. What are we helping each other to do? I think that there is sort of a lack of analysis among us all on the implications of what we're doing. The fact that if you're talking in a society that is basically competitive and a society that basically values profits over people, and you're talking about helping people and putting them first. What are the social implications for that? And, there are some. And, do you want to make those statements?

Do I want to make those statements? And, do I want to bear that kind of responsibility? I think that there is such a thing as learning from experience, but I think that one of the things that has to happen is to have a thorough evaluation of the kinds of work we're doing with its faults as well as its virtues. Otherwise, we just had to repeat the errors of the past, or break off into other groups, and not deal with those problems. What I learned from this conference can be summarized in one sentence. Beware of Constantine when he offers you the Roman Empire!!

Zachary Gussow:

I want to make a very brief addition to Peter New's remarks about the dialogue between professionals and self-help groups. I think this conference is a start in that direction. I know when Leonard was trying to assemble the conference, he talked to quite a number of people about structure and format and who to invite. I think one of the feedbacks he got from many of us was the great importance of inviting representatives of a variety of self-help groups themselves. Because of the nature of our professions, we tend to know researchers more than we know people in the self-help field. But, I'm afraid that sometimes the research professionals in the dialogue have a tendency to dominate the dialogue. We noticed here today that the research group wanted 45 minutes while the other groups asked for much less time. Sometimes I think researchers do not listen very well. We listen very well for data, but we don't always listen very well in terms of the values of the organizations that we're encountering and involved with. Now, we may have to think of ourselves as change agents in terms of changing the organizations, but we may also have to undergo considerable amount of changes within ourselves.

Jean Menninger:

I am still trying to understand the concept of self-help. I think fund-raisers would be wonderful help. Anybody that belongs to an organization at all, or in the process of organizing an organization is involved in self-help.

Hobart Mowrer:

Earlier Mrs. Menninger asked how should we think of this matter of self-help? John MacDonald says he isn't sure that's a very good term. In the general discussion when we come back to what individuals have said, maybe this will be something we will want to focus on.

Steve Schensul:

It seems to me that the research group made a basic mistake. As chairman, I thought that it really had a job to do in developing a bunch of ideas which would provide the basis for discussion here. But the mistake was that I don't think we looked carefully enough at the conference. I see a minimum in the conference of an exchange of ideas. There's been a minimum dialogue and a maximum of kinds of restatements of problems. For example, I am part of a group that is trying to organize an organization for Latino prisoners in Illinois. I don't know a single bit more of methodology of how to organize those groups than I did before the conference started. But I got a lot of emotional appeals about the needs of prisoners which I knew before-hand.

We were attempting, it seems to me, to exchange ideas about methods of organization of self-help groups, methods of the ways research could feed into self-help groups, and what are self-help groups. It's astonishing to me that we get to the last morning of the conference and are still asking what I think is the basic question: What ties our groups together? What makes us any different than any of the thousands of entities. If General Motors were sitting here, would they fit or not fit into this group? I'm not sure they wouldn't fit. I'm not sure that there is anything that ties us together, and certainly the nature of the way we've discussed these things has kept our relationships from making it clear what should keep me coming to self-help groups in the future.

Rhea Gray:

One of the things we talked about at one point in developing the conference was the notion of relating research to theory building. I think that theory building is a process of conceptualizing what it is that is going on, maybe in relationship to hard kinds of research, or more action oriented kinds of research. But, it seems to me that one of the things that I'm hearing in both Mrs. Menninger's question and in the last comment is a need for those people who are involved in doing the kinds of activities that we have pointed to with the symbol of self-help, to conceptualize what those ties are and what is going on in this movement. My own sense is that there is a movement, that it is challenging a lot of presuppositions in professional-helping activities, but it seems to me there is a real need for some conceptualization around the theory.

Betty Barry:

I'm from Associated Rational Thinkers. First of all, I don't have any wish to criticize this workshop as a whole. I think it's been a tremendous learning experience for me. I think I'm going away with more questions than I came with. Maybe I hadn't formulated them clearly before I got here. The organization that I work for is unlike many of your organizations - very new. We've been operating as a national organization now since last August. Some of the things that I came here to learn, I haven't learned. Altho, as I said, I've learned a great deal. The input has been fantastic in many respects. I think that one thing that I would like to see in the future are more self-help groups. There are quite a few, I realize that. But there are also a lot of people here from the academic community who, while they are very valuable resources to self-groups, are not answering some of the questions that I have in working with groups and trying to get things done. Now the approach that we use - the rational behavioral training approach - is a very effective approach. I know all about it, I'm trained to do it and I do it well. Some of my questions had to do with the organization and these are things that we really haven't talked about. We talked about the need to cooperate with professionals. But, I don't know much more now than I did when I came in. How are we going to do that? How am I going to talk to the professionals who resist what we are doing. I don't want them resisting and have a fight going. I want to get us cooperating, since we can use them and they can use us. We can be helpful to each other.

Connie Walling:

What I have heard here is a kind of taking sides - us against them and so forth and so on and I don't like that approach to self-help. I think that my underlying attitude is very similar to what Sol Tax said. When he was talking about the Indians, he said that though they disagreed, they were still all Indians and they didn't want to do one another harm. What we do in Rational Thinking is try to teach people that we're all human beings and though we disagree, we don't want to do harm. It's more than that. I not only don't want to do harm, I find that I don't learn from people that agree with me. There's nothing there to learn. And, what I want to do is get with people that don't agree with me like Human Researchers. I have a lot of disagreements with them, but I want to understand why we disagree and learn from each other. I think if we all adopt the attitude that we're all human beings and have much to give each other and much that we can take graciously. I think these problems of lining up and value problems will disappear.

Stewart Etsitty:

I don't want to take too much of your time. I want to thank all of you. I told you yesterday, there was a time, standing all by myself, no friend, no money, no help, but today, I'm here with a lot of you people that want to help people. I'm one of that kind. So, I'm glad that everything has been said here and I'll try to remember some of the things that have been said. It's very helpful to me. One time people make fun of me - they laugh - every place I go, they say, "There goes the dope addict - drunk." All kinds of names followed me around like that. Now today, you people treat me as a human. Just like one of you. So, I'm glad I am here and you treat me as human. Good house, good meal, good talk, good people. So, all I want to say now...thank you!

Barbara Dillon:

I don't think Mr. Etsitty has to thank anyone for treating him as a human being.

Hobart Mowrer:

But, if he wishes to do that, that's his privilege. And, we appreciate it.

Ellnor Gammage:

I don't know that I have much to offer, but in listening it is my opinion that many of the organizations are quite young. I have learned a lot. Our organization started in '51, incorporated in '55, so it's not a fly-by-night association. In working with them myself and trying to work as chairman of chapter organization, I have a word or two that I would like to offer. Lay your foundations well - keep cool - have patience. If your program is worth anything at all, be dedicated to it. Work with all your might. Cooperate with professionals. Educate yourself the best you can. It's going to be a long fight, but you will win. Much has been done to lay foundationsto work with professionals in the heart field. We know it can be proven, but you must be patient. Stay in there and work with them and be willing to learn from them so that they can learn from you.

Barbara Dillion:

I don't know if I can make you understand how I feel or, even if you want to understand how I feel. I'd like to speak two points - the groups and the hostility that was mentioned. As an ex-mental patient, my friends and I can identify most closely with John Maher and the Delancey Street Foundation. We are as a group of ex-mental patients trying to live together and help ourselves and they're, of course, ex-convicts, ex-drug addicts and ex-alcoholics. Secondly, hostility exists between us and the professionals which makes it very hard for us to communicate. We can understand most easily, Mr. Logan from Holmes County who said he cannot go through the existing power structure because he's not part of it. I'd like to do something to eliminate the hostility. I don't know if it can be done. But, we're willing to try. On the other hand, we have to retain our autonomy.

Ella Hornick:

It's a little awkward for me to say this, as I really just barged in. I'm really not one of these invited people here. But, I want to support Barbara . . . I think I'm going to bear this position to speak about self-help and professionals, or professionals versus those who need self-help. I am an escapee after 20 years in a concentration camp at a state hospital. I want to say that since the professionals, especially the researchers and theorizers are being run out of the state hospital system, because there is a decrease in the number of people they can work on, they are now trying to barge in and take over the self-help groups. Like groups that were started by Shirley Burghard on a shoe string back 15 - 20 years ago. People came in through their literature, came into places like mine. They smuggled literature of theirs into Mayview. I smuggled out reports to them. Where were the professionals then? They were helping to harrass and hassle those who were trying to help themselves.

George Tracy:

I'm a sociologist, and I am fascinated by the self-help movement. It's burgeoning and proliferation of groups in recent years is truly an interesting sociological phenomena which is extremely complex in its variety of groups, and the number of conditions and situations that are involved. I think that some of our expressions for a need to come up with specific definitions of what is self-help and to generate typologies of groups or whatever may be exceedingly premature. I don't think we really understand yet the extent and the variety and I welcome the opportunity to be here to get an idea of this movement in its entirety for the first time. It seems to me that the self-help movement is providing an opportunity to forge new kinds of relationships between formal organizations, agencies and professionals which is opening a whole new world to many people in need of help. The important thing to me is that these groups, especially our grass root groups, formed by people with immediate needs, and in the groups that I have talked with in various places around the country, I am very much impressed by their ability to organize in terms of their own community contingencies and their extraordinary effectiveness at a very intimate level. One of the things that I would caution against, and this note has been sounded here before, would be to not get into the business of over-organizing self-help groups. I think some of them have organizational problems, there's no question about it, But to me, their force, their effectiveness is in terms of the intimacy and freedom and informality of these groups.

Elizabeth Missakian:

Let me just say that as a professional researcher I'm first and foremost a resident of Synanon. I just personally experienced an internal struggle for the last five years until I made a decision that my primary commitment was to Synanon, even though I now hold a Government grant to study children in Synanon. I think the first commitment that a researcher has to make has to be to the group. For an example, at any point where my research project would be inconsistent, whether Synanon thought it was or I thought it was, we would just terminate that project. I think in terms of money, there's a real naivete. Whenever you accept any public or private money as a self-help group, you're making some implicit kinds of assumptions and affiliations with either the foundation or the group that you're getting that money from. For example, when you get money from a large foundation, you are implicitly agreeing with the program and the nature of activities of that foundation. In 1962, Walker Winslow wrote an article that he published in MANAS called "A Lesson in History". The lesson was to Synanon, and the historical part of it was related to Dorothea Dix, to Clifford Beers, and the entire mental health movement. Let me just substitute what he says about Synanon and put in self-help groups. He says when the professionals and the foundation men come to Synanon, or self-help groups, they represent a real threat because they represent and gain a power and influence in those self-help groups they couldn't have outside. So, they bring that threat inside with them and what they bring is a threat of institutionalization, a threat of assimilation, and a threat of incorporation. I think the whole question about this workshop being a model is just raising some interesting points in my mind. I think that Winslow's arguments have come true for me in the last three days especially. I don't think that this workshop is a model for continuing workshops. I don't think the structure of time has been at all good. I think the fact that on the third day we ask the question - what is a self-help group, is a sad statement of what we've been doing. But, most important, I don't think that this is a good representation of self-help groups. I think it's a poor representation of self-help groups. We have no Puerto Ricans here - we have one Chicano group - we have no women's self-help groups - we have no black self-help groups. It's a really unrepresentative sampling of self-help groups. I agree with Joe Sierra that lists are available. It's not that they're not visible - they are just not represented in this workshop. I think if we're going to have annual workshops, that we have to have a really massive kind of restructuring and reconsideration of what we want to do.

Demitri Shimkin:

I want to speak very briefly first of all to express my concern about premature bureaucratization. I'm very opposed to setting up organizations which are so dramatically unrepresented and I think we should be extremely careful, patient and extremely humble. We don't speak for, and have no right to speak for, lots of people who aren't here. The second point is that I'm not worried about definitions; these emerge. The main question is that those of us who have resources have a moral obligation to reach out and help those who are seeking worthy social efforts, worthy self-help efforts. I think that getting tied up in semantics is the poorest thing that we can do. In this regard also, I think the relevance of these groups is not nearly the question of specific diseases or even the specific groups of ethnicity. This is nothing more nor less than the basic mechanism of giving vitality to our dream of an American democratic society. This is what we're really talking about. This is a terribly big issue and given that issue and its importance, we have an obligation not merely to support, but not to coopt.

Robert Farwell:

From Recovery Incorporated. I come with the anticipation that by putting together self-help groups and professionals in the research field, that it might assist to produce contacts and literature that would make the work of the self-help groups better known in the professional community. I expected that this was a mutual goal. I really didn't anticipate the fact that there would be hostilities between professionals and self-help groups which was naive on my part. But, given that fact, what I was surprised by then, was the fact that we seem to be exhorted to do things other than we had come to do. And, if I detected correctly, there was more sparing among the professionals than listening. I'm aghast to think we might meet again next year under the same circumstances. I would be curious as to what professionals would think would be a good thing to do next. With respect to myself, I think Professor Tax suggested that we be some place long enough to be able to talk out. In a setting like this, it's always the ones who are the most aggressive and the loudest who speak the most often, and that doesn't necessarily produce a consensus. I would like smaller groups for longer periods of time.

Bob Martin:

Emotional Help Anonymous. I'd like to address myself to Dr. and Mrs. Menninger. I appreciate having them here. I think it added quite a bit and they are the true professionals in the field in my estimation and they deserve a big applause, because they have contributed so much. To answer Mrs. Menninger's question particularly, I would like to offer the idea of changing the self-help concept to mutual aid, because we're all in this thing together. I think that we're on the threshold of a break-through. Mankind is going through a transition - the whole world is going through a transition. We have to open our minds to mutuality because it works! That's the basic common ingredient of all our groups in cooperation with the professionals. As a professional do-gooder myself, I can safely say that we better be in this thing together because the next person who might need help might be ourselves. I would like to see a coalition of this grass roots effort building up referrals and unity. Utilization of arrested alcoholics and gamblers. A certificate program that would help them to help others. Another thought would be a national rescue squad as we have a physical rescue squad, why not an emotional rescue squad by the phone. I advanced the proposition of an emotional health restoration center which we'll be discussing at a later point. In the words of a great astronaut, we've made one step for mankind. This is the kind of thing that we have to look at. We're taking that moon step - just one step - we've made an effort. We're not looking to cure all the ills of the world right here in 2½ days. But I think if we just look into the framework of our serenity prayer which is "God grant me the serenity to accept the things I cannot change, the courage to change the things we can, and the wisdom to know the difference."

Betty Barry:

Well, I would just like to finish what I started before. I would like to address myself to other things that I would like to see discussed in the event that we do have future get-togethers - and I would hope that we would. I talked a minute about cooperation of professionals. What I would like to know is what other self-help groups do and share with them our successes and failures in this area. We're working on developing our training for lay leaders. And, we could learn a lot from other groups on how they train their leaders. Except for individual conversations, I did not get much on that. Money is a question for us. We're working for nothing right now and can't do that forever. We're trying to be self-supporting, but in the meantime, we may have to go outside for money. I'd like to know what people's experiences are and how they get to be self-supporting. PR - we have a lot to learn in this area. We want people to know what we're doing so they'll know that we are a resource. But, I need to know what other groups do to get PR, and how they connect in that link. People don't talk much about administration. I'm an administrator and I consider that a facilitating job and I don't know how the other groups run. So, that's something else I would like to know more of if we get together again. How people get in touch with other self-help groups and what kind of cooperation these individual types of groups have established with other groups. And then, research, of course. I would just like to add if anybody would like to have a research project, we have a whole bunch of them, but we're not trained to do it. At any rate, what I'm saying is, I would like to hear more from the groups. Every group had a few minutes to talk about what they do. In the future, I would like that vastly expanded, so each can learn from the other.

Tony Vattano:

I teach at the University of Illinois and am also a member of Integrity Groups. I would like to feedback two major impressions. One is I learned a great deal and I am thankful to Len Borman for bringing us all together here. It took a lot of courage. As we see this wasn't a harmonious gathering of people, but a real opportunity to put our fingers on the pulse of at least a good part of the self-help movement to see the similarities and the many differences. I had some trepidation getting into self-help, because as I looked at self-help groups, these depend upon their own helping efforts rather than upon the services delivered by professionals. That immediately sets up a kind of question as to how professionals fit into self-help. I think because of that, professionals for a long time, committed an error in thinking that self-help groups were not particularly helpful, not very sophisticated, not something to really be interested in. At the same time, I think self-help groups have been antagonistic and, perhaps understandingly so, hostile to professionals. And I think this is a second type of error. Being a member of an Integrity Group, I had to put this together for myself through Hobart's helping efforts, where professionals come in and have to come to terms with being a human being first. And, sharing with themselves and sharing with the group before they expect the group to share with them. And, I think that this is the nature of what we have to do. Now, we can argue about what is the proper approach - personal change or environmental change. They're both necessary. We can't help people unless we consider the external environment that closes the kind of culture, living situation, and stresses they live in. We also can not expect that just by changing the social-political system that people's personal - inter-personal concerns are going to automatically be taken care of. I think we have to deal with both dimensions. Here we saw the cutting edge, even some clashing when people want to pose one against the other. I think we have to deal with both and I think that professionals and non-professionals got a big stake in the outcome here. There's a lot of troubled turf in our society. There's enough room for all of us to work in it, and I think we got to learn to work together. I have positive feeling, and I also have some disquieting feelings that we really didn't come together. Maybe that was a little premature. We see what we need to do and hopefully, in the future we can come together, both the professionals non-professionals as truly human beings.

Don Traunstein:

I teach at State University in New York at Albany. This morning what I learned is that we're really afraid of controversy. What we really have to recognize is that there must be a tension between professionals and self-help organizations. What the self-help organization is doing is challenging our historical right and prerogative to define the condition of the SHO's, a concern which has problems. They're not talking about themselves as problems. It seems to me they're talking about themselves as human beings who experience inattentions, environmental deprivation, educational disadvantage and so forth. I was particularly struck by Dr. Shimkin's use of the word "worthy". Who is to decide what is a worthy organization, or what is a worthy idea to be funded? In the self-help organizations there seems to be a saying "this is not a professional prerogative." It's not the right of the university nor is it the right of the service organization. I think you have to understand that we operate at two levels. One level we tend to collaborate; at another level, we must compete because we're coming from different directions. Rather than see controversy as simply destructive, I think we have to see it in another light; namely, that controversy is indicative of a level of interest.

Nathan Hurvitz:

First, I want to assert my credentials as a friend of the self-help movement. Most recently I have attended Recovery meetings for about four months and brought my family members along with me, too. I want to thank the Stone Foundation next for having arranged the conference for whatever limitations it may have. We are here to see the limitations that it's got, which is something. Then, I want to mix a metaphor and say while we're looking for ways to grab at a teat, I want to look a gift-horse in the mouth. And that is, to raise a question about self-help as a solution to America's economic, social, and health problems. These groups are all involved in a specific activity and as we have noted, they have withdrawn from involvement on a larger, social scene. AA for instance, has this as a part of its policy. Many groups say, well we have enough problems of our own. Although these are people who have been in mental hospitals, they have not undertaken the kind of thing that only they can do in terms of pointing out what is wrong with the hospitals. The work is laudable, but something is lacking. Now there are self-help groups such as family clubs, unions, consumer co-ops, and just a glance at this book indicates that there are many, many more self-help groups than could possibly be invited to meetings such as this. But, all these groups are working toward a change that is related to their particular interest and they are not concerned with structural changes in the society in which we live. Now this is important, and although I agree with much of what Tony just said here, I think that we have to recognize so long as we maintain the kind of social structure in which we live, we are going to keep generating the same kinds of problems with which these groups are faced. Now, my examination of the self movement led me to question the validity of traditional therapy and I remarked about this. I think the examination of the health groups must lead us to question the American pattern of medical care, the fee for service program of medical care. I think the examination of the economic co-ops may lead us to question the American system of private property. Now, why the concern of the Stone Foundation with the peer self-help group? And, this is where I ask the horse to open his mouth! Are we interested in getting people off welfare in order to lessen the tax burden for people who pay lots of money in taxes? Do we want people to stay well longer so that they can pay insurance benefits longer? I don't really mean to accuse Stone of these very crass motives in this, but I do think that this is part of the ideology within which we're functioning. And, we have to have some sensitivity to the fact that this is there.

Sue Davis:

I just want to say something in a very brief manner. That sign up there says this is an "Exploratory Workshop". I really feel that it is unfair for us to criticize what comes out of the workshop because it's only as strong as we were. We haven't come to any conclusions about what self-help is, what our problems are, what we agree or disagree on, and I really think it's our fault. We should have started at the beginning by saying things that we're saying right now. That don't mean that there isn't a need to go on from here and I really have to praise the Stone Foundation for giving us an opportunity to find out what we disagree on, as well as what we agree on. I think, too, the problem is bigger than all of us. You know, self-help groups, mutual aid groups, they arise because there is a need in the community for them that's not being met by institutional programs. But these people whoever they are, whether there's a physical health program or mental health program, social action program, there's need for practitioners, for researchers, sociologists, a need for people on the street - it needs everybody. And, we all ought to stick together in this kind of thing because the problem is bigger than all of us, but the solution can be met if we all stick together.

George Katz:

I didn't speak too much about my organization, Nova, but I sort of got caught up in the mood of what was going on here. I came here really not expecting any consensus with anybody. I feel that my own personal interest in ex-psychiatric patients and the whole mental health movement is my own thing. I didn't expect to get any closure on these things because it's been the bane of my existence to have to live and survive in ambiguity. If there is conflict here and if there is controversy going on, I don't see that this is anything different than what actually exists in the real world. There is little consensus on the outside where there is a proliferation of opinions. It seems to me the cheapest thing that one can find is to go on any street corner and see an opinion. I think if you really want to tear this interaction apart, you can. Because there is nothing more fragile than a human interaction experience. The human is a fragile thing. It's not a tank; it's not made out of steel and bolts. After all, you have people's feelings.

So I think we can all come here and vent our anger and our frustrations. This is part of the dilemma. I personally don't think that we should demand from a workshop more than essentially what we had, which is an opportunity to exchange ideas. Now, if you want to turn it off, or if you want to criticize or if you say it's just a bunch of BS, well then, that's your prerogative. But, I personally am quite satisfied that there's a process going on and, damn it, I don't want anybody to ram a consensus down my throat, and I don't want anybody to tell me how I have to function or what part of the system has to be preserved or be changed. I think as far as I'm concerned, I'm interested in a process. And as long as people can make inputs, and as long as we can hear all the voices of the field without any premature delimitations of what has to be considered relevant and what isn't relevant, well then, I'm satisfied.

Ann Church:

I want to come from a little different place than I am identified with, and I follow what Sue said. I tend to think in terms of self-responsibility. When I'm disappointed with something, it makes me look at what I didn't give to it, rather than what other people didn't give to it. And, I see that my first mistake was appearing for the Institute for Rational Living because really the self-help group for which I think I could have been more useful is the Inter-professional Family Council. This is one of the original self-help groups of professionals who were enormously self-troubled and unable to get along. These were judges, lawyers, psychologists, psychiatrists, social workers, academicians and the kind of infighting here is tea party stuff next to what we do. We have been trying through the last thirteen years to bat out some form of co-existence and ambiguous situations without co-opting one another, but thoroughly understanding how to work. If you just stop to look at it, we have the same problems that all of you do in that we're an educational, mutual self-training task, but we have the extra problem that everybody in it is a self-annointed expert. We tread on each other's majesty everytime we open our mouths. And, I think that that is something I could have brought to the group because we have created a rather strong, cooperative group that has given up a great deal of our grandiosity in favor of working together for the benefits of our clients. Now, we have recently added self-help groups as being able to come in as members of this all-professional group.

Shirley Burghard:

I keep looking around the room at the various signs and the sign that hits me is the sign that says "FLAC". Because when I get home, my readers of Constructive Action for Good Health Magazine will expect a full and complete report of this meeting in the July issue. That means I will have to start work immediately. I will try to the very best of my ability to be objective. I have tried to take down your words as you say them. I tried not to put anything in that you have not said; that is, not to put in my own feelings. When I do this magazine, which will be the first one probably to come out about this conference, and maybe the Stone Foundation will give me a little money so that all of you could receive a free copy, and then you can give me the flack, too. I know that my readers will be very upset about this meeting and that I'm going to get flacked like an American plane flying over Germany in World War II. The anti-aircraft guns are going to be aimed at me every which way! However, maybe this is good because the flack that comes back from some of my readers ... if you also could read this, maybe it would help some of you to reach further conclusions which might be helpful to you and to all of us in the long run.

John MacDonald:

When I first looked over the program, I noted the decision was made to have a lot of these full meetings and fewer of the meetings where we got off in groups. My initial reaction was - gosh, I don't think too much can be accomplished that way, or not as much. But, I now look at this perspective. I think a lot more has been accomplished by having the larger group meetings because at these larger group meetings there's been greater inter-change of ideas, concern, areas where we can work together and, therefore, I just wanted to endorse that. Specifically, I'd like to endorse the whole concept of this exploratory workshop including the programming that went into it. I go along and endorse it. The objectives have been accomplished as exploratory, and let us begin.

Barbara Dillion:

I just wanted to say for the record that, and speaking only for my own group, that this hostility that exists between us and the professionals is based on fear. We fear you because you have the power, the money, the education and so forth. That's all. And, I would like to thank Dr. Borman for inviting me.

Francis Bosworth:

Franklin Foundation for Self-help. There's been discussion and wisdom of another conference which, of course, means sponsorship and substantial money. I think we should also realize that it does not necessarily include people in this room; in fact, it might be a big mistake if it did. But, all of us have had this experience in exploratory workshops. As we go back home we belong to other groups, conferences, participate in many things in which we can be responsible for carrying some of the knowledge and awareness and existence of self-help groups. Certainly among the professionals we can create a greater concern for self-help effort back in our own private and professional worlds. I would hope that we not only came to bring our concerns, but to take something back with us. You recall that Dr. Elliott said at one time that one of the reasons there was no question that Harvard was the greatest store-house of knowledge in America was that for two hundred years the Freshmen brought so much and the Seniors took so little away.

Alex Bassin:

I think it would be fitting to permit our host to provide us with a sort of response and feedback on his part and evaluation on the worth of this conference. I would also like to react if I may for just a moment about some of the rhetoric about funding. The notion being that if we receive funds we are inevitably corrupted by the process. I, for one, don't feel that way at all about the very generous funding that the Stone Foundation has provided for this conference and I hope we can hear from the Stone Foundation whether or not they plan to continue in this particular area of interest.

Hobart Mowrer:

Now, there are a couple of things that I would, as chairman, like to take a moment to suggest. One is that Nathan Hurvitz has written a very long and interesting and informative article on the Common Characteristics of Self-help Groups. For people who are interested in a definition, I think that Nathan Hurvitz has tried there to provide a very comprehensive and well-informed definition. It appears in THE SOCIOLOGY OF PSYCHOTHERAPY, edited by Roman and Trice, a publication of the Society of the Study of Social Problems and published by Jayson Aronson in 1974.

Leonard Borman:

Let me first of all say that I will not speak for the Stone Foundation, because there are others here who might like to do that. The Papago Indians have an expression for what we've done when they say that people gather together, pour some water in a pot, heat the pot for several days, and then when all the water is gone, they go home. Just as Sol Tax brought the wires to the Native American Convention in Tama, Iowa, we have - myself, the Foundation, and many of you, brought the wires here. One concern that I have is that this is not a process that ends when what you have to say is through and you go. I am concerned about what happens next, and I do want some direction from you on this. We have brought the wires in, convened the workshop, and have alerted people around the continent that there is a meeting here that is significant.

There was a time when my teachers, and their teachers in anthropology, said that it was very important that we go out and describe the many cultures of the world because they're disappearing. For the sake of science and society and knowledge, we had to do that. That was done by my teachers and their teachers, and we have the Smithsonian Institute and many other centers that house a great deal of materials collected. But, when my generation came along, we met the Stewart Etsittys and the others. They said that your teachers and their teachers learned a lot about us but, look at our lives. Are you coming to do the same? My generation, at least some of us in anthropology, was not to do the same. It was not solely to go out to record the ways of men and put them in the library. I have acquired some of my broader concerns from many of my good friends and colleagues who are here. It's a great thrill to have some of the people who have been important to me present. Like the problems of endangered species, we have an important role and a responsibility. My feeling is that we should continue to be responsive and responsible in whatever ways we can to others. Professor Leakey, before he passed away, said that he thought that we might have 30 years to survive. He said that the greatest thing that came out of the flight to the moon, with all its billions in technology, was not what we learned from the rocks there, but it was the viewpoint that we had of ourselves. Earth was getting to be a gassy, green polluted phenomena and Leakey said maybe 30 years, maybe 35 years we have to go before it goes.

I think there's an urgency and challenge to find better ways in which we can be helpful to each other. We're a special kind of being in this universe I suppose, but yet, we ought to be humble. My concern here is - what next? How shall we report what has happened here? I think what Shirley said is one of the most remarkable recommendations. I loved her description of the need for "constructive action." She doesn't talk about action - she talks about constructive action. And, I would hope that could inspire us all. I hope we have many reports of this workshop. I'm not so concerned about objectivity. I think objectivity comes by everybody looking at the elephant from their point of view and telling us what they see. Objectivity in this sense is everybody's viewpoint looked at as a total whole. There's no special view that is the only way to look at what we're doing; and if you are looking for that, you will be disappointed. That's why you are all here, and that's why you're important. I would hope that each person in some way writes a "constructive action for good health" as Shirley is doing, and that we have some accelerating reporting process that moves way beyond anything in this room, way beyond the few groups that we represent. Our Foundation is prepared to take some next steps, but really, these are so minimal compared to what you might do. We've recorded what has been said here. We feel that something should be done with the recordings, including some abstracts. There ought to be some ways of reporting and of getting the tape cassettes out. There ought to be some ways of providing highlights of what's happened here, as well as the total proceedings. I'm not sure how that can be done, but, I think that might be the beginnings of a process. We've heard from a number of people throughout the country and the world that want to know what happened here. But also, what might happen next, and what you are all about. When Ann Landers left Sunday night - she's going to China - she said she would like to take with her any reports, rosters, lists of what groups here do, so that she might, as she receives mail from all over the world, tell them to talk to their local self-help groups.

I feel wonderful about what's happening. I'm concerned about what the next steps should be and I hope we don't just all disappear. You leave, but I think the most important thing is that we maintain some kind of continuing communication - some kind of relationship - not to agree, but to dialogue. I wonder if any other representatives of the Foundation would like to speak now.

Rhea Gray:

I feel some need to respond to Nathan Hurvitz's question earlier about why we're into this. I'd suspect that everybody involved in the W. Clement and Jessie V. Stone Foundation would have perhaps a little bit different perception of that. We are trying to help people, too, without trying to possess them. We came to sense out of Len's particular involvement with a project which our Foundation funded, the Zachary Gussow and George Tracy study at LSU, that in the human services area there was in fact a movement emerging that had some common threads. We wanted to try to facilitate that in some way. As far as I'm concerned, that is the simple motivation for our hosting the conference.

Now, as to the future, some of you know that the resources available to our Foundation for the next few years are going to be somewhat limited. But, within those limitations, if we can be helpful in any kind of way, we want to try. Our interest in this movement and in you people does not stop with this conference. Lacy Hall and I, and Len, have talked about the possibility of follow-up conferences. Possibly, a larger open conference would be indicated. I think that some of us on the Foundation staff have some very real interest in pursuing that. So, I would kind of like to offer that as a trial balloon, not a year away but possibly in the Fall. Let me also say that it's been a real privilege for those of us on the Foundation staff to participate in this conference and to have a small part in it.

Karl Menninger:

I think that the Foundation has every reason to congratulate itself on the work of your committee, Dr. Borman, in having gotten together a group of strangers, for the most part, and helping them discover that they had somewhat similar motivations - similar indeed to the Foundation itself, which is dedicated to trying to help people. Help people do what? Well, help people and organizations to help themselves. That's what these people are doing. You've brought together strangers, many of whom work in an atmosphere of unpopularity and anonymity in their communities, who are at least now known to one another through established friendships, which is something they all seek. These are particular friendships that will grow into something you can't predict, the power of which you have no idea. Because so many things generate from just such sparks, just such occasional contact, just such unexpected comings together. For myself as one of your Trustees, I want to say that I'm very happy about this somewhat heterogeneous, apparently rudderless meeting. I want to say that if you had it better organized, if you had it more efficient, it might not have been really so successul providing these serendipitous contacts and friendships out of which may come great things! I thank you for inviting me. I thank you for putting it on. I hope you will extend that thanks so the President of the Foundation, who I know wanted to be here today.

Lacy Hall:

We appreciate Dr. Karl and others who sit on the Foundation and make decisions about funding. Any person has only so much money to distribute, and how do you make decisions as to where it goes? It's not easy. Right now, we are in a market crisis. These are the facts of life. If you live it in Harlem, you have to face the facts that it's there. We have talked about what's the next step. And, we said alright, what would happen if we threw the thing wide open and everyone of you went back and said, "Man, there's going to be another meeting - let's go back." And, at the next meeting, we have one room that would just be filled with literature. We've done very little touching on literature. What kind of self-help books are available? What kind of self-help manuals are available? What kind of games are available that can be used? What kind of materials that you can take home and try? Then have other areas where there will be far more dialogue of groups that can present what they're doing both in printed ways and demonstrational ways. But, in doing this, there must be some kind of a break-even cost. Because we're not sure at this point that there is going to be anyone to pick up the tab. We're suggesting that there might be this kind of an option to say, "Come on in." If we can break even on the thing, let's get it going, because we want to hear from many others, but in an open agenda. We've gotten excited about what could happen. There's no question in our minds ... it's like having a tiger by the tail - you know, you're afraid to let go of it and you got to hang on! Something is happening and it's good. And, as I sit here and listen to the dissention that I've heard, it's been a healthy thing. It's been a growing thing and, I think it's good, and it doesn't upset me at all that there's been some misgivings or feelings. I think it's been a healthy growth producing thing, and I would encourage it. I think we should go on and upward. Not give up by any means.

Gary Rieman:

I just want to speak very briefly. As you know, we've wrestled with this problem before in terms of looking at groups that are providing some services for not-for-profit groups. I don't want to monopolize time, but I think one of the real issues is who are some of the people here who see the validity for this type of thing that will help us to provide some help - provide some auspices for some of the on-going efforts. I think it would be a big mistake if it became our thing or x-group's thing, but rather what is there that can be shared. There have been a number of offers out of various workshop groups of people who feel they can pick up on particular pieces. And, that's the kind of thing that I would really like to see fostered.

John Maher:

I think that you're like a self-help group - you guys are hurting for money. What we got out of this is very simple. We redefined our enemies a little better. And, we have obviously developed working alliance with the forces of society. Mrs. Guthrie's presentation provided us with a chance to reevaluate where we can place our manpower for primary assistance which seems to be amenable to us as ex-convicts. But, I don't know how many of the groups here have self-help groups. We've got a lot of space. I think maybe the self-help groups ought to talk as to how to cut the costs for the Foundation, so you can do it again. Hopefully, the next time we do it, we aren't going to have to dance around each other like Esalen, we can scream and do whatever we do to each other and walk away with no hard feelings like two gentlemen learning something. For instance, if you want to meet in San Francisco, we'll provide the food and we'll provide the space to meet. I suspect other people could do the same. We'd also like the option to throw it open. I imagine Fortune has space in New York. They got that big warehouse. We've got mansions in San Francisco and maybe some of these other groups do. I know Synanon has large space. Many of the costs of this operation could be cut considerably by that. Also, I think we can open up on an optional basis to people who could pay their own way in some cases. I don't see one half-dozen people in this room who, if they really wanted to do it, couldn't scrounge up the airfare. So, we're going on record for us guys who's committing ourselves to making our space available for anytime. We are not competent to set up and know who to invite; on the other hand, you guys can do that. I think we could pool our resources in a similar way, we could put on a conference, save the Stone Foundation some money, and when you get a lot more money, we'll be back to try to chisel you out of some!

Len Borman:

I think that's an excellent suggestion. Someone suggested yesterday, that there should be a series of regional workshops with various kinds of groups, using the principle of mixing people, bringing in people across the lines, so you can have some real differences and exchanges. This might be something that could be encouraged.

George Katz:

I would really like to suggest, along with all these other recommendations, the possibilities of working in some collaborative way as a pressure group on various issues with respect to congressional figures. For an example, if an issue comes up and somebody wants to make some input and, maybe you want to bombard a Senator or Congressman on a certain issue, it would be nice to have a clearing house and say, "Hey, Charlie, you all see if you can discuss it with your groups and, if you think... you people feel comfortable about it, let's speak to this issue from across country, and get people to talk to us about this specific issue." It seems to me that there could be some worthwhile use made of this business of cross-collaborating and augmenting a social force on specific issues and zeroing in on these things.

APPENDIX

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SELF-HELP EXPLORATORY WORKSHOP

June 9-12, 1974

O'Hare Inn, Chicago, Illinois

BACKGROUND PAPER

February, 1974

Leonard D. Borman

One of the major activities of the W. Clement and Jessie V. Stone Foundation has been in the continued exploration, development, and support of what might be called the self-help movement, as it involves individuals, groups, and communities. Over the past several years, a number of projects supported in part by our Foundation have revealed both some of the potentials as well as some of the challenges encountered in self-help and mutual-help efforts. We have learned considerably from some of these projects, whose findings, in many cases, have not as yet been published. Some of these include the Study of Self-Help Health Organizations undertaken by Zachary Gussow and George Tracy at Louisiana State Medical University in New Orleans; the development of a self-help resource center, involving the Committee of US and others, in the Edgewater-Uptown Mental Health Center in Chicago; Project NOVA, directed by George Katz and Donald Spiegel, focusing on the large number of ex-mental patients now residing in the board and care homes in Los Angeles; some of the work of the Harvard Laboratory in Community Psychiatry, under the direction of Gerald Caplan, focusing increasingly on human and natural support systems; the unique publication edited by Shirley Burghard known as ACTION, but more fully as Constructive Action for Good Health Magazine; the Guides for Better Living Programs, under the direction of Harry Woodward, now of Lewis University, in which inspirational self-help material is used extensively; the extensive training network of the Achievement Motivation Programs, directed by Lacy Hall, of our Foundation, which emphasize a variety of self-help, motivational techniques, involving voluntary behavorial change; Parents Anonymous, founded by Jolly K., and Leonard Lieber in Redondo Beach, California, now in the process of establishing over fifty (50) chapters throughout the country with a focus on parents who have abused their children; Recovery Groups, Inc., now called G.R.O.W. Inc., based in Australia and now spreading to other parts of the world; the studies undertaken by Morton Lieberman of the University of Chicago, and his colleagues on the West Coast, in their effort to understand the results of various approaches to group process in the human potential arena.

From time to time we have had discussions with some of the principals from the above projects, as well as with others, to see whether there are some common, underlying concerns that they all have. Are there some implications in their work that is important for others to know of? Are they able to initiate and sustain their work with sufficient financial underpinning? Are they able to identify others who would be interested in helping with their program efforts? Are there some ways in which our Foundation and others can be encouraged to be helpful?

In reviewing these matters with our Foundation Staff and Board of Directors, it was recommended that we convene an exploratory workshop to pursue these and other issues with approximately fifty (50) representatives of the following interests: leaders or members of selected self-help groups; researchers and writers who are studying various aspects of the movement; trainers, both professional and paraprofessionals, involved in developing training programs and curricula for human service professionals and others; representatives of funding sources, both public and private, that have indicated an interest in some phase of self-help health programs; and those concerned with national policy issues in health and mental health fields.

Some specific purposes that might be accomplished by this exploratory workshop were identified (by our Staff Task Force*) as the following:

1. To enhance the functioning of self-help groups, that are at various stages of development, by creating new opportunities for them to learn from others.
2. To find ways to share more widely what is known, and what needs to be known, about successful self-help principles and organizations.
3. To help give greater visability to self-help efforts before health professionals, educators, funding sources, and the public.
4. To foster more adequate research and evaluation of self-help groups, both for the purposes of improving their functioning as well as helping them to assess their results.
5. To identify, and help to develop, successful training programs for group participants, professionals, and non-professionals, that incorporate findings stemming from self-help group studies and activities.
6. To find ways to explore the implications of the self-help group movement in regard to public and private institutional policies.

The participants of the workshop are being asked to prepare suggestions and recommendations, following the above or other issues, that might be circulated in advance, perhaps in summary form, to all the participants.

In our next communication to you, we will be in a position to indicate the names of the participants who have agreed to attend, more background material on the issues to be discussed, as well as the specific design of the workshop.

*STAFF TASK FORCE

Leonard D. Borman, Chairman
H. Rhea Gray
Lacy Hall
Harry W. Woodward

SELF-HELP EXPLORATORY WORKSHOP

June 9-12, 1974

O'Hare Inn, Chicago, Illinois

ADVANCE RESPONSES FROM PARTICIPANTS

May, 1974

Leonard D. Borman

In our February background paper, we asked the participants to prepare suggestions and recommendations that would help all of us clarify the purposes of the workshop and help us identify critical issues to be considered. Let me re-state the original purposes identified by our Workshop Task Force:

1. To enhance the functioning of self-help groups that are at various stages of development, by creating new opportunities for them to learn from others.
2. To find ways to share more widely what is known and what needs to be known about self-help principles and organizations.
3. To help give greater visibility to self-help efforts before health professionals, educators, funding sources, and the public.
4. To foster more adequate research and evaluation of self-help groups, both for the purposes of improving their functioning as well as helping them to assess their results.
5. To identify, and help to develop, successful training programs for group participants, professionals, and non-professionals, that incorporate findings stemming from self-help group studies and activities.

6. To find ways to explore the implications of the self-help group movement in regard to public and private institutional policies.

Many responses indicated the need for moving in depth into one or several of the purposes outlined above. One participant suggested there be more focus on "centrality" than "comprehensiveness." The suggestion here was that we find one or two issues that all participants could agree upon for intensive focus and recommendation. Some participants have indicated that the different "kinds" of self-help and mutual-help groups may have different concerns and problems. It was suggested that perhaps those groups that have common concerns find a time to meet separately from the others. Some groups, for example, were obviously focusing on mental health needs. Others were concerned with specific health matters, such as heart, stroke, Huntington's Disease, etc. Still others had a community focus, others with an income, ethnic, or cultural base. It was suggested by some that such issues as research, training and education, policies and service issues might cross-cut all of the groups. Some felt that this was an opportunity for them to learn from others who are present on some specific matters that concerned them. For example, some groups are trying to coordinate chapters that are widely disbursed throughout the country. Who has had success in doing this? What is the function of newsletters, training programs, visits, workshops, recruitment efforts, etc.? Interest has been expressed by some participants in thinking about the needs of a national effort in linking the many self-help and mutual-help groups through an organization or newsletter or other means.

Some have asked how professionals and researchers can be more helpful to self-help organizations. Perhaps members of self-help groups themselves can learn skills and techniques, research, evaluation, training, and administration that would help their total efforts.

What is the impact of the success of self-help groups and the self-help movement on:

a. The professional-traditional providers of the services gained in self-help groups.

b. On the theories and principles that underlie the practice of professional-traditional providers of the same services offered in self-help groups.

c. What kind of relationship between the professional-traditional provider of services and the self-help group is most helpful to the individual client-patient-group member?

Why do some self-help groups expire while others prosper?

What will be the effect of such national developments as the forthcoming national health insurance program and the efforts to get people out of "mental" hospitals and into their home communities on the self-help movement?

A number of participants have also forwarded to us either unpublished or recently published papers that would be of interest to other participants. We will be xeroxing copies of some of these for distribution to all of you at the time of the Workshop.

There have been a number of suggestions on the design of the workshop. We feel that mealtimes, breakfast, lunch, and dinner, as well as other leisure hours, should provide informal opportunities for each of you to meet a number of others you would like to communicate with on needed plans, materials, and programs. Secondly, we would all like to hear from everyone. Accordingly, the plenary sessions should provide opportunities for all participants to relate their particular experiences and interests to some common issues and concerns. It may be that we have identified a good number of these in earlier portions of this report.

Furthermore, we have arranged for some special presentations by members of the Workshop, or special visitors, that relate theory and results of scientific studies as well as practical experiences that bear on self-help and mutual-help practices. Finally, we would like to identify some special tasks that might be performed by small, intensive group discussion, that can then be reported to the entire Workshop and become the basis for recommendations and next steps.

We hope this can be the beginning of a continuous and expanding dialogue - with many others to be included resulting in purposeful action and wisespread dissemination.

This is the thinking, then, that has gone into the development of the Workshop design and tentative agenda.

SELF-HELP EXPLORATORY WORKSHOP

O'Hare Inn Towers

Salon I, II, III, IV - First Floor

AGENDA

Sunday, June 9, 1974

5:00 - 6:00 PM	Registration	Salon Corridor- First Floor
6:00 - 7:00 PM	Hospitality - Hostess - Donna Stone	Salon II
7:00	Dinner will be served Innovation: Stewart Etsitty Welcome & Introductions - Leonard D. Borman - Donna Stone Presentations "Dear Self-Help Groups ..." - Ann Landers Self-Help Motivational Principles - W. Clement Stone American Indian Dancers	Salon I

Monday, June 10, 1974

7:30 - 9:00 AM	Breakfast will be served	Salon I
9:00 - 10:00 AM	Plenary Session Coordinator: Leonard Borman	Salon II
10:00	Coffee and Tea will be served	
10:15 - 11:15 AM	Coordinator: Nathan Hurvitz Small Group Movement in Historical Perspective: O. Hobart Mowrer	
11:30 - 12:00 noon	Organization of Task Groups	
12:00	Lunch will be served (in Task Groups)	Salon I
1:30 - 2:30 PM	Plenary Session - Mental Health Group Coordinators: Anthony Vattano Robert Farwell	

AGENDA (continued)

Monday, June 10, 1974

2:30 - 3:30 PM	Plenary Session Coordinator: David Rothenberg Comments & Observations: Karl A. Menninger, M.D.	Salon I
3:30	Coffee and Tea will be served	
3:45 - 5:00 PM	Plenary Session: Health Groups Coordinators: Zachary Gussow Marjorie Guthrie	Salon III
5:00 - 6:00 PM	Leisure Time	
6:00 - 7:30 PM	Dinner will be served	Salon I
7:30 - 8:30 PM	Coordinator: David Ferleger Self-Help in China: The Barefoot Chinese Doctors: Peter K. New Yi-Chuang Lu	
8:30 -	Audio-visual Presentations Synanon Delancey Street Foundation Contact Teleministry	Salon II, III

Tuesday, June 11, 1974

7:30 - 9:00 AM	Breakfast will be served	Salon I
9:00 - 10:00 AM	Plenary Session: Community Groups Coordinators: Donald Warren Eddie Logan	Salon II
10:00	Coffee and Tea will be served	
10:15 - 11:30 AM	Plenary Session: Cultural, Ethnic and Income Groups Coordinators: Demitri Shimkin Philip Ayala	Salon II
11:30 - 12:00 noon	Task Groups Meet	Salon II, III, I
12:00 - 1:30 PM	Lunch will be served (in Task Groups)	Salon I

AGENDA (continued)

Tuesday, June 11, 1974		
1:30 - 2:30 PM	Plenary Session: Policy Task Group Coordinators: George Katz Francis Bosworth	Salon II
2:30 - 3:30 PM	Coordinator: Joan Ablon Comments on Self-Help in World Perspective: Sol Tax	Salon II
3:30	Leisure: Task Groups can meet - Informal discussions - Play Yourself Free - Game Demonstration - Anne Church	
6:00	Dinner will be served Shalom Self-Help Groups and Professionals - Shirley Burghard	
	OPEN EVENING	
Wednesday, June 12, 1974	(HOTEL CHECK OUT TIME 1:00 PM)	
7:30 - 9:00 AM	Breakfast will be served	Salon I
9:00 - 12:00 noon	Reports from Task Groups Coordinator: O. Hobart Mowrer - Education and Training - Civil Disabilities - Research: Responsibilities to Science and to Self-Help Groups - Service: Relation Between Professionals and Self-Help Groups, and Self-Help Groups to Each Other - Follow-up	Salon II
12:00 - 1:30 PM	Lunch will be served	Salon I
	MEETING ADJOURNED	

SELF-HELP EXPLORATORY WORKSHOP

Task Group Assignments

Members of the Workshop have been distributed among five task groups, and the composition of these groups is shown below. In each case, we have also identified two coordinators of the task groups as well as a recorder.

The objective of the task group is to produce a report that will be presented to the entire Workshop that can become the basis for recommendations, direction, and content for a special concern. This report need not be a finished and polished paper, but may become the basis for one of the reports to be presented in the proceedings of the Workshop which hopefully can be disseminated to all those who are interested.

TASK GROUPS

I. Education and Training

Coordinators: Leonard Lieber
Keith Hoover
Recorder: Walter Boek

Members: Betty Barry, Lester Carr, Virginia A. Church, Bob Martin, Anthony Vattano, Ben Bearskin, Elizabeth Missakian

II. Policies: Private, Public, and Institutional Change

Coordinators: Francis Bosworth
George Katz
Recorder: Joan Ablon

Members: Robert Farwell, David Ferleger, Donald Traunstein, Donald Warren, Eddy Logan, Stewart Etsitty

III. Research: Responsibilities to Science and to Self-Help Groups

Coordinators: Steve Schensul
Recorder: Leon Levy

Members: George Tracy, Stephen Cohen, Demitri Shimkin, Dennis Frate, Philip Ayala, Gail Nesbitt

IV. Service: Relations Between Professionals and Self-Help Groups, and Self-Help Groups to Each Other

Coordinators: Nathan Hurvitz
Shirley Burghard

Recorder: Alexander Bassin

Members: Herman Diesenhaus, Ellnor Gammage, Marjorie Guthrie, Barbara Dillon, Sheldon Isenberg, John Maher

V. Follow-Up: What Next Steps Should be Suggested

Coordinators: John MacDonald
Sue Davis

Recorder:

Members: Sandy Heller, Robert Larson, Connie Walling, David Rothenberg Stephen Lenhardt, Mary Ackers, Juan Velasquez

VI. Civil Disabilities

Coordinators: Sandy Heller
David Ferleger

Members: John Maher, Joe Sierra, William Toliver, Karl Menninger, David Rothenberg

SOME SUGGESTED GUIDELINES

These five task areas have been selected on the basis of responses received from many of the participants reacting to the February Background Paper. Within Task Groups are individuals who expressed a special concern, or need for clarification and elaboration, of the topic identified, for example, education and training, policies, etc.

Each group can decide on the nature, content and form of its report. Each group can decide to add additional categories or interests, if the members choose to do so.

Since we will try to meet together in plenary sessions as often as we can, we would suggest that the Task Groups try to meet together at mealtimes and at other leisure hours.

Four of the Task Groups will report on Wednesday morning, June 12, and one, the Policy Task Group, will report with a discussion on Tuesday, June 11 at 1:30 PM.

PROSPECTUS: CENTER FOR INDIGENOUS DEVELOPMENT

For the Study and Assistance of Self-Help, Mutual-Aid and Human Support Networks

Leonard D. Borman

August, 1974

BACKGROUND

Over the past several years, under the primary auspices of the W. Clement and Jessie V. Stone Foundation, I have been involved in identifying, assisting, and assessing, a number of voluntary consumer-oriented organizations, that might be designated as self-help or mutual-aid groups. These have covered a great range including Project NOVA, focusing on the special problems of ex-mental patients leaving the hospitals in the Los Angeles area; Parents Anonymous, a nationwide effort to help parents who batter and abuse their children, with its National Center in Redondo Beach, California; the Committee of US, a group of former patients working under the auspices and in collaboration with the Edgewater-Uptown Mental Health Center of Chicago; Number Nine, a drop-in Center serving run-a-ways and other young people in New Haven, Connecticut; the Conservative Vice Lords, Inc., a Black community development corporation emerging out of a street gang structure, involved in joint economic development, education, and social programs in the Westside of Chicago; a number of Native American projects, both rural and urban, including the Americna Indian Ecumenical Conference, consisting of healers and medicine men from American Indian tribes all over the continent.

Some observers of this scene have described the proliferation of such groups as a veritable explosion, sprouting like mushrooms after a rain. Explanations for their emergence range from lack of confidence in, inadequate access to, or exorbitant costs of existing systems of service. For many conditions around which such mutual-aid groups form, such as child abuse, alcoholism, obesity, mental illness, drug addiction, family problems, chronic disabilities, and prison release, there appears to be a lack of professional programs of service to deal effectively with these issues. Accordingly, these groups fill a vacuum.

On the other hand, some suggest that these areas of distress can only be relieved by the personal involvement and commitment that is encouraged and sustained by a network of peers similarly afflicted. One group captures this combination of self-reliance and mutual-aid through its slogan, "We alone can do it, but we cannot do it alone."

Thus, self-help groups share a common condition, situation, or heritage; serve their own kind; emphasize peer solidarity rather than hierarchical governance; provide an identifiable code of percepts, beliefs, and values for their members; thrive largely on member donations rather than grants or fees; and minimize referrals to professionals or agencies, even if available.

One major orienting focus in my work with the groups mentioned, was to find feasible ways for traditional service, educational, and philanthropic agencies to be more responsive and supportive by these indigenous developments. On this score, I am heartened by some initial success, but also aware of the barriers, some indicated, that must be understood.

FIRST STEPS

Given the more limited granting resources available to the W. Clement and Jessie V. Stone Foundation over the past year, our Staff and Board undertook a policy that would lead to greater mileage with out limited philanthropic resources. This was to provide helpful services in lieu of funds, through consulting assistance to grantees, encouraging greater Staff initiative in pursuing programs in depth, and in convening special conferences and workshops.

One of the conferences that I played a principal part in organizing and covening was a Self-Help Exploratory Workshop held in Chicago, June 9-12, 1974. This Workshop brought together about 70 representatives of self-help and mutual-aid groups from throughout the country including a great range of scholars, researchers, writers, and others whose principal focus has been in helping and understanding this human support movement. Attached in the appendix are materials describing the purposes of the Workshop, the roster of participants, and some of the tasks undertaken. I am currently in the process of preparing the highlights of the proceedings of the Workshop as well as compiling the papers and presentations for a fuller report.

WORKSHOP RECOMMENDATIONS

The six Task Groups reporting in the final session fully endorsed the exploration of a major ongoing effort that would implement their recommendations. These are outlined more fully below and include the development of more specific educational and training programs, greater collaboration between researchers and self-help organizations, clarification of the boundary lines and skills between professional and self-help care givers, exploration of social policy implications for funding and agency operations, as well as ongoing follow-up activities through newsletters, ongoing workshops, and other mutual consultancy efforts. This Workshop has provided me the major impetus for proceeding with the interest in exploring various ways in which these recommendations might be implemented, including the possibility of a Center or Institute that would take on the developmental tasks ... thus, the title of this Prospectus. I recognize the inevitable shortcomings of many of our professional practices and our traditional institutions in enhancing the quality of life in our society. Just as the Flexner Report, supported by the Carnegie Foundation early in this century, recognized the need for major attention to be paid to standards and quality of training in medical schools, so today there seems to be an equally urgent need for similar attention to be paid to the many indigenous units of self-support in our communities. The self-help workshop dramatized for all of us the myriad number of developing groups providing critical help and service outside the aegis of our professional care-giving institutions. Moreover, these many organizations and networks have developed methods and techniques crucial to our understanding of prevention in many fields of human distress, as well as in what might be considered programs of rehabilitation for many, including most areas of chronic disabilities.

NEXT STEPS

It is apparent that both from the widespread occurrence of self-help phenomena as well as from the basis of basic research already undertaken, the time is appropriate for a major exploration of this field. I am convinced that only a major effort that crosscuts disciplinary lines, and develops programs of professionals working in collaboration with non-professionals, will provide the kind of understanding and assistance this critical area of our society needs and deserves. Professionals and institutions will obviously benefit through the addition of a new and valuable dimension to interests and operations outside the confines of their formal institutions and programs. Self-help and mutual-aid organizations would benefit through the availability of enormous new resources and talent. The human support networks fostered and developed by ordinary people in self-help and mutual-aid groups may very well be the missing link sorely needed in enhancing the quality of health, economic development, and human well-being in our society. These groups, as Gerald Caplan has recently indicated, provide communication networks and attachments among individuals and between individuals and groups that improve adaptive competence in helping people deal with short-term crisis, life transitions, long-term challenges, stresses and privations. Psychologically, such support networks provide individuals with opportunities for emotional mastery, offer guidance in dealing with forces that play upon individuals in their day-in and day-out activities, providing meaningful feedback steering and strengthening individuals in realistic and appropriate directions. From an anthropological point of view, these mutual-aid groups serve critical functions once provided by kinship based, extended family societies.

A DEVELOPMENT PROPOSAL

It is my intention to seek a one-year developmental grant under the auspices of an appropriate academic institution to develop funding and program strategies for the purpose of initiating a Center or Institute to further explore indigenous activities. Discussions are currently underway for an appropriate academic base. Essentially, such a base would receive developmental and other funds, provide necessary space and administrative support, provide opportunities for collaboration with faculty and students in initiating programs and funding strategies, working in tangent with existing teaching, research, and service programs. A first-year, developmental budget is attached. Some objectives as well as a developmental plan follows.

CENTER OBJECTIVES

The proposed Center or Institute would initially follow through on some of the recommendations of the Chicago Self-Help Exploratory Workshop. These would include the following:

1. Assume responsibility for publishing and distributing the highlights of the proceedings of the Workshop, including the recorded audiotapes, and publishing the full proceedings of the Workshop including the dozen or more unpublished papers submitted by many of the participants. (These include papers by Donald Warren, Demitri Shimkin, Sidney Cohen, Zachary Gussow, Anthony Vattano, O. Hobart Mowrer, Peter K. New, Shirley Burghard, and others.)
2. Initiate a clearinghouse to enhance information among self-help and mutual-aid groups along with professionals and institutions that are interested. This could include a revised and updated inventory of such groups, following up on the initial efforts undertaken by Gussow and Tracy, that might be published quarterly. The possibility of publishing this inventory through the yellow pages of every telephone directory, would be explored.

3. Undertake to develop "mutual consultancy" training workshops, both in Chicago as well as regionally. A number of auspices for these were already volunteered at the Workshop including sites in San Francisco, New York, and Chicago.
4. Fulfill commitments to write articles for Reader's Digest, Social Policy, possibly the Journal of Social Issues, and other journals and newsletters.

It is conceivable that various functions of the Center or Institute could be pursued under the auspices of an appropriate academic insititution. At the same time, I am fully aware of the need of a "middleman function" and thus propose exploration of a new organizational entity that might be less inclined to defend professional interests or engage in special pleading. Thus, initial information exchange and workshops, as suggested above, would help to specify more clearly the activities that could be initiated, developed, and promoted through a possible Center or other mechanisms. One of the Workshop Task Groups urged the development of needed machinery to identify blind spots in our current education and training programs. It was suggested that this task could be coupled with more effective ways to evaluate activities that go on in this field. A Center could help define and identify self-help phenomena, and indicate what these groups are able to offer and to whom. Hopefully, a series of materials could be produced that would help to conceptualize the self-help, mutual-support field more clearly. At all times, it would be the intention of the Center to serve the needs of ordinary people in everyday life, as well as the needs of specialists in all fields of human service.

A POSSIBLE DEVELOPMENTAL PLAN

1. I would seek a one-year appointment as a research associate or Fellow with an appropriate academic institution that has expressed interest in pursuing studies and action programs in such non-institutional, indigenous activities that are outlined above. I would place top priority on completing the materials from the Chicago Workshop along with developing program strategies and funding proposals to pursue some of the activities outlined. Next, I would explore the following projected activities that might be developed over a period of 3 to 5 years. These would include:

   a. Facilitate the development of new self-help and mutual-aid support networks in relationship to individuals, groups, and institutions that show an interest. For example, the Toronto Community Self-Help Program described at the Chicago Workshop presented a model of interest to many other participants including some who would like to institute a similar program in Chicago. Other support networks might be developed around the special patient populations of such clinical facilities as the Rehabilitation Institute in Chicago, some of the community mental health centers, Children's Memorial Hospital, and others. There could be a focus on the aged, adolescents, children, or special populations such as the alcoholics, the drug addicts, stroke victims, etc. Local efforts in these areas could be accelerated considerably through the contacts already established through the Chicago Exploratory Workshop.

b. Develop a specific focus, as recommended at the Chicago Workshop, around the relationship between the traditional providers of service in the professional care-giving networks and the self-help and mutual-aid support systems. While these are necessarily separate in their history and functions, there may be important ways in which they can communicate and complement one another in an atmosphere of mutual helpfulness. The current work of Nathan Hurvitz, Donald Traunstein, Donald Warren, and others, focusing on such phenomena in California, New York, and Michigan, would be invaluable for such an interest. One must be cognizant that often the development and expansion of professional care-giving service has a tendency to weaken the natural self-support mechanisms. New efforts and ideas are needed to inhibit this tendency.

c. Following the national survey conducted by Zachary Gussow and George Tracy, reported at the Chicago Workshop, further studies and surveys of existing self-help, mutual-aid, and support networks should be undertaken. We need to identify the various kinds of such groups, understand how they have developed and how they function. The Civil Disabilities Task Group reported at the Workshop that many ex-offender groups have a tendency to "jam" at their high point of success and then disintegrate. The developmental cycle of such groups needs to be explored. Such surveys might usefully be related to wider community studies that would indicate the kinds of groups that develop in both rural and urban areas, the conditions under which they thrive or disappear, as well as an examination in different economic, ethnic and age group spheres. The Chicago Workshop suggested that such research can best be pursued in co-partnership with self-help and mutual-aid groups themselves. Thus, researchers would not only have greater access to the relevant data involved, but their findings might prove of enormous benefit to the groups themselves.

d. Explore the possibilities of developing the most effective auspices for a national effort. As indicated above, these might take several forms including activities best conducted under the auspices of an academic institution. The possibilities of a non-profit organization responsible to a national advisory board including professionals and self-help representatives, should be also explored. One can envision the development of a newsletter, eventually a journal, including a series of publications as well as means for disseminating such findings. Manuals and reports might be developed focusing on training programs, leadership development, management, governance, and ways of evaluating the effectiveness of self-help and mutual-aid groups. Audio-visual materials might also be produced and made available.

e. It would be important to find ways to collaborate with others undertaking similar activities in different parts of the world. Some that come to mind would include the Institute for Responsive Education, directed by Don Davies at Yale; the New Human Services Institute, under the direction of Frank Riessman and Alan Gartner in New York; the National Commission on Resources for Youth, directed by Judge Mary Kohler in New York; the Center for the Study of Power, directed by Jim and Marge Craig in Berkeley; the Center for Human Rights and Mental Health, founded by George Katz and Don Spiegel in Los Angeles; and there are others. It might be possible to undertake joint workshops and other collaborative activities developed both regionally and nationally.

f. Institute a training and educational program that would provide new learning opportunities and experiences for a variety of health, education, and social science specialists, as well as a Fellowship program for undergraduate, graduate, and post-doctoral studies.

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